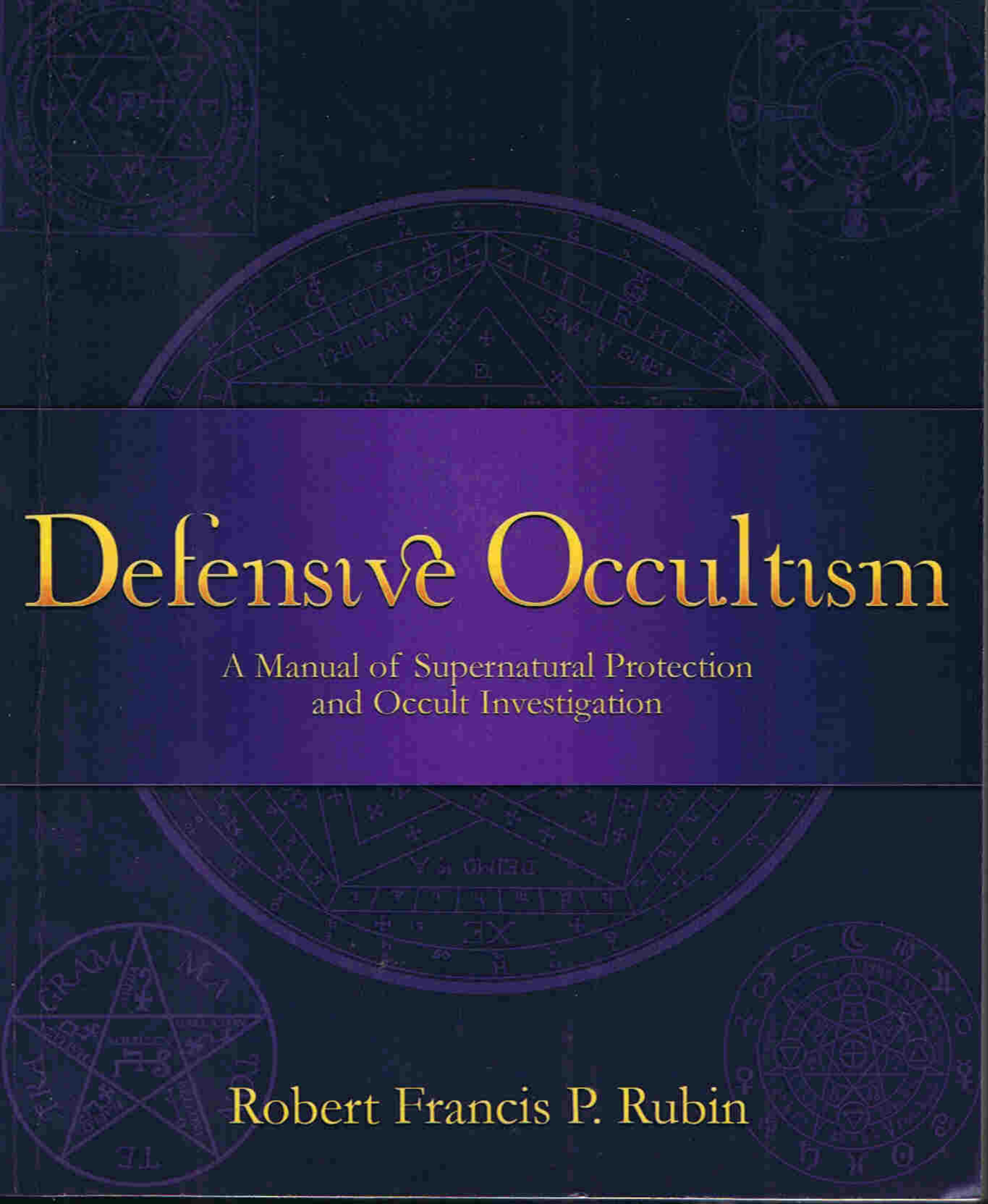


Defensive Occultism

A Manual of Supernatural Protection and Occult Investigation

Robert Francis P. Rubin

PDF processed with CutePDF evaluation edition www.CutePDF.com

Defensive Occultism

by

Robert Francis Rubin

TABLE OF CONTENTS

Dedication and Acknowledgements – 6
Reviews – 8
Preface – 10
Foreword - 14
The Need for an Occult Investigation - 20
  The Rise of Spiritual Emergence/Emergencies - 21
  Villains of the Occult World - 14 22
  Psychic Attack - 25
  Magickal Attack – 28
  Hauntings and Encounters with the Afterlife – 32
  Discarnate Entities - 36
  Encounters with the Infernal - 42
Tools and Techniques for the Occult Investigation - 62
  The Most Essential Tool - 63
  The Importance of Energy and How It Works - 63
  The Pendulum - 65
  Water, Salt and Incense and their Significance in the Astral World - 66
  The Importance of Holy Protective Objects - 68
  The Importance of Intuition - 73
  Essential Techniques for the Occult Investigation - 77
  Dealing with Psychically Unclean People - 77
  Holy Water - 79
  The Power Bind - 80
  Psychic Restoration - 82
  Severing Contact with an Aggressing Force - 83
  Psychometry in Occult Investigations - 84
  Handling Psychic Specimen - 84
  Banishing Techniques - 86
  Deliverance and How it Works - 91
  Responding to Afterlife Aggression - 93
  What to Look for in case of Demonic Infestation - 96
  Things to Consider Before Performing Any Kind of Exorcism - 101
Beginning an Occult Investigation - 102
  Signs of Supernatural Attack – 103
  The Scale of Practice - 104
  Paranormal Investigation vs. Occult Investigation - 107
  Prerequisites to an Occult Investigation – 107
The Dangers of Occult Investigation: Some Recorded Accounts - 114
  Dealing with Aggrieved Entities - 115
  Magical Warfare - 119
  The Inquisition: Dealing with Religious Misconceptions - 121
Conclusion – 122
About the Author - 124

Practical Exercises, Techniques & Illustrations

Practical Exercises:

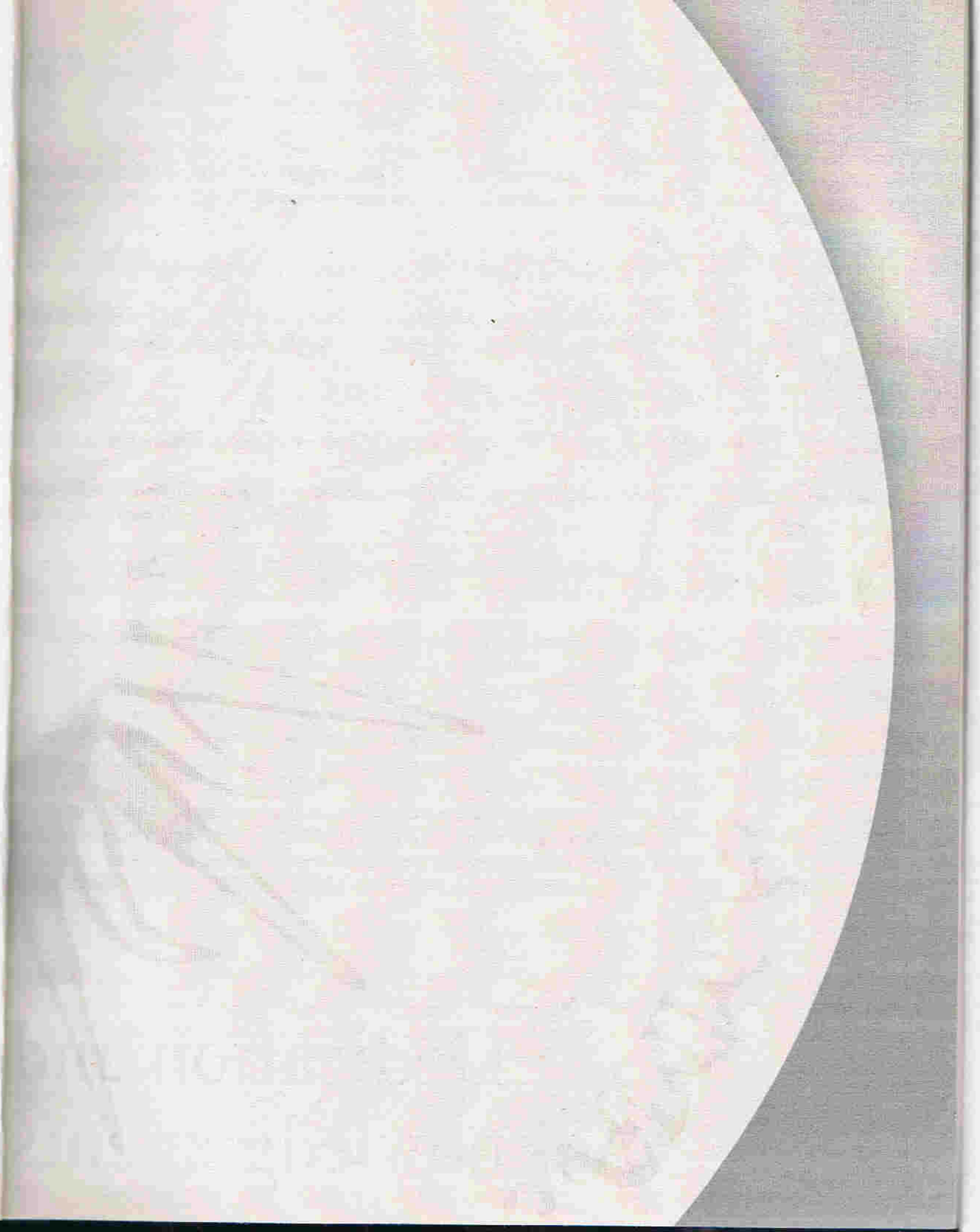
- Practical Exercises 1 – 31
- Practical Exercises 2 – 60
- Practical Exercises 3 – 76
- Practical Exercises 4 – 92
- Practical Exercises 5 – 113
- Practical Exercises 6 – 121

Techniques:

- The Preliminary Energizing Meditation – 64
- Using the Pendulum – 65
- The Creation of Holy Water – 67
- Tracing the Magickal Pentagram – 69
- Reading Auras – 74
- The SATOR Square Charm – 74
- Abracadabra Triangle – 75
- Protective Measures Against Prolonged Exposure to Psychic Vampires – 78
- Sealing the Aura – 79
- Mirror Technique – 79
- The Beginner's Holy Water Warding – 80
- The Power Bind – 81
- Repairing a Damaged Aura – 82
- Cleaning the Room of Unwanted Energy – 83
- Severing Contact through Sensing and Purging – 83
- Disenchanting Objects – 85
- The Kabalistic Cross – 86
- The Lesser Banishing Ritual of the Pentagram – 88
- Astral Communication – 93
- Group Scrying – 94
- The Séance – 95
- Area-Based Exorcism – 97
- Layman's Deliverance – 98

Illustrations:

- The Scale of Practice - 104
- Sample Investigation Table - 112



This work is dedicated primarily to my family: My loving Wife Sarah, my young apprentice Jacob and my little angel Nicole, you all have brought out the best in me as a father.

This book is also dedicated to my extended family, The Mysterium Philippines community. Without your support, love and dedication this book would never have been made a reality.

I would like to personally thank 6 people who helped make this book.

First to the one who first read this book: to my beloved friend Rommel Panal, your help and patience allowed us to turn this book from unfinished to complete.

To my ever humorous friend Lico Reloj, whose contributions in fantastic artwork added a fun addition to the text,

To my dear Felicia Roque who clearly captured what I envisioned as a cover and made it look the way it does now.

To my editor and dear friend Paolo Encarnacion: You saved this project from death.

To my dearest student Brenda Depasupil: You represent true combination of beauty and brains and I'm honored to have you as my student and friend

And to my Genius friend and layout artist, Mr. Reamur David who was one of the most unexpected yet appreciated blessing in my life. Your skill with layouting was the final touch to this books completion

Furthermore I would like to thank all my friends, family and supporters who cheered me on to finish this book. To the reviewers whose kind words gave me the added push to make this book better until the last moment. Finally, I dedicate this to the Occult students and enthusiasts of this country!

erhaps the best effort at penning a work on defensive magic since Dion Fortune's classic "Psychic Self Defense"."

ephen Skinner
ccult Author and Feng Shui Master

courageous & informative reference for todays alarming paranormal and occult phenomenon, a perfect 'what to do hen it happens to you manual" that can really save your day!"

acky Teves
UFI-ISIS Philippines

The Book created by Mr. Rob Rubin is ever the most handy book on occultism that is most useful for both professional nd starters in the craft. It is devoid of superstition and relates to the reader of all stagesin their occult life the pros and cons f the craft, it danger and reminders to all. The book is worth buying even for those who either have time to go to formal ourses or who wish to to take the solitary path. As someone who practice the craft for the past 30 years, I can still pick up a ew gems of knowledge and reminders that sometimes is forgotten.

The book is highly recommended to everyone Novice and professional alike."

Alx Angeles
Tarot Card Reader/Psychic Investigator for Misteryo GMA

obert Rubin's years of careful exploration into the world of the occult have been distilled into the present volume. Rubin has produced a work covering a wide array of techniques, persons, entities, and phenomena. Defensive Occultism is etailed, clear, and well-organized. While being a very accessible work, the book is careful to reference other authorities in he field. Furthermore, Defensive Occultism presents the world of the occult as a comprehensible and manageable domain, ather than being the preserve of high-level psychics and initiates. A commendable first effort by one of the new generation f occult explorers!"

Dr Alex Raychel
Phd in Eastern/Western Psychology
California Instutute of Integral Studies

In all the years ive studied Psychic and mental phenomenon I was amazed to have learned so much of the potential angers in the fields of the supernatural as I have from this book, "IF you think the stuff I do is amazing you should read his guys work!!! He'd be the first guy I go to if anything creepy happened to me again"

Nomer the Mindmaster
Mentalist Extrordinaire

"Robert Francis Rubin has written a great book. He has compiled, analyzed and arranged so much information on occult henomena. But Defensive Occultism, is more than just a reference book for beginners and the more advanced students of soteric sciences. After reading this book, people will feel less helpless in the face of occult phenomena. This book goes a step urther and empowers the reader, not only with valuable information (on ghosts, exorcism, etc), but also with practical echniques (for example, how to investigate and solve problems arising from occult phenomena), and with very sound ractical experience-based advice (especially for beginners). It is a great service to the public."

Danny Gorgonia
General Manager World Pranic Healing Foundation

"The book is timely. Occult practitioners need a guide like this. In (his) writing, I can feel his deep concern of enlightening the readers of the real occult vis a vis the charlatans. This has a very detailed depiction of the latter. All my praises for ou."

Aisa Jarales
Reiki Master Teacher
Ruah Energy and Intuitive Knowledge institute INC

We are now but one year and a couple of months away from the fabled December 2012, a year that is supposedly going to change the world as we know it. There are many people out there though who have potential doomsday scenarios in mind for when this time comes. For those of us in the Esoteric Community however, we see it as an exciting time of awakening.

In the years that have passed, historical numbers of individuals worldwide have opened themselves to one form of Esoteric/New Age/Occult practice or another. In effect, this has caused more public acceptance for the said practices more than ever before.

If you are reading this, chances are you are part of that demographic that has chosen to awaken their consciousness and open themselves to the realm of the spirit. However, with opening yourself to this world, you also open yourself to things that you previously would not have to worry about.

But never fear! This book is meant to empower you. Through the pages within, you will learn more about the potential dangers of the spirit world. Things including but not limited to the plots of dark sorcerers, the restless dead, and even demons of the underworld. Moreover, you will also be instructed on basic yet effective means to protect yourself and your loved ones from these dangers, so as to give you a sense of security and safety as you learn more about the topic of Defensive Occultism.

Through my reading, I have noticed that there has yet to be a written work that speaks in plain language to people who have just entered the world of spirits, mages and elementals. Most authors on the topic simply assume that you already know a bit about everything in the occult when you start reading. This is not the case here. Within this book, you can either be a simple non-practitioner or a dedicated witch/mage of an established tradition. Either way, this book can help you further your understanding of the dangers in the occult world and what you can do to protect yourself.

A Warning Beforehand

Most people would probably think that after seeing movies like *Constantine*, *The Exorcist* and *The Rite* that they would want to take part in the exciting eternal battle between good and evil to save humanity from the forces of darkness. Oh, what a glory it would be to save the souls of many from the spawns of Satan, or from the whims of a dark sorcerer bent on ruling the world, or even worse a Cult of black magicians who intend to free their eternal master from imprisonment! These things are the stuff that dreams are made of. But as dreams they are indeed, dreams they must stay. For the real world of the occult and supernatural is a far more dangerous than the stuff of fiction.

Let me be the first to tell you the occult world is not all it is cracked up to be. There are true forces of evil in this world and by simply turning to today's news you can see evidence of it before your very eyes. Yes, I know there are those out there who will throw at you philosophical jargon such as ‘there is no such thing as good and evil and that they are merely creations of perception or such. That, however, does not discount the presence of evil in this world. It only tries to convince everyone that evil does not exist at all. However, with regards to evil not existing, let me be the first to say the word as it should be said: Nonsense! One quote I have chosen to follow will always be "The greatest trick the Devil every played was to convince this world he did not exist."

Evil exists. Period. There is no denying that it has existed, simply because you see it and you hear about it all the time. Child molesters, rapists, serial killers, etc. -- the list goes on and on about how evil manifests in this world and how it continues to grow with each passing day.

In more than one occasion, these cases have not been caused by mere insanity nor psychological imbalances in the aggressor. In fact, in many of the cases, people have been victim of manipulation of the forces of spiritual evil.

As the late M.Scott Peck said in his book Glimpses of the Devil

> *"If we reviewed many of the cases of psychiatric Insanity,*
> *we may in fact find out that these people are not ill*
> *but in fact maligned or possessed by evil spirits."*

The more you interact with such entities or energies or what have you, the more their essence will be seen manifest in your life. Therefore, it is my duty to warn you ahead of time of what you're getting into. So one of the best quotes from the movie, Constantine that describes this situation is this:

> *"You see them, they see you."*

Believe it or not, this is the reality that the Occult Investigator lives by every single day.

Therefore, the material within this book is meant for any serious student of the occult who, indeed, wishes to understand the dangers that are present within the ethereal world as well as how they can affect the mundane world. It would be in the best interest of any aspiring occultist not to take the dangers present in the occult world lightly as to not fall victim to them themselves.

With this being said, it is my honor to open the doors of Defensive Occultism to you, and I pray that this learning experience will at the very least aide you in the safety of yourself and your loved ones from those things that dwell on the threshold of the otherworld.

Robert Francis P. Rubin
Mysterium Philippines

Foreword

“Th

You m
You w
influe
that in

Is this

Believ
contex

Shoul
This a
of an
shop.
of bei

This is
where
that to

Let me
her firs
being r
persona
with hi
investig
inside t

Throug
path wi
for the
stay an
of Ame

The exi
in, you
hanging
answer
scam ar
everyon

Sadly, t
Malefic
leaves li
across s
about it?

"There is a black magic spell cast on you!"

You might think these words are uttered only in a movie or in a remote African village. You would be surprised by the number of people who believe either they are under the influence of a black magic spell or who have been told by a spiritualist, psychic, or witch that indeed this is the reason for their misfortune.

Is this a subject to even be taken seriously?

Believe it or not, there are those who will shed their own blood daily against a foe in the context of an occult ritual.

Should their targets be worried or is it just the actions of a superstitious lunatic? This all depends on who and what you are dealing with. I know firsthand of an owner of an esoteric bookstore who put a Saturn talisman discreetly in his competitor's thriving shop. The rival store lost customers then closed down within couple of months after years of being a pillar of the community.

This is only one of a hundred examples I can pull from the catacombs of my memory where such nefarious actions may have had an effect. What makes this more disturbing is that total strangers can be victims of maliciousness.

Let me give you an example from my own family's history: My rich aunt was celebrating her firstborn daughter's birthday. A visitor gifted the child with a new pillow. The aunt being rich found the gift useless and hand it over to one of her personal drivers for his personal use. The second day he was found in his quarters dead with his throat slit and with his blood he has written on the wall: "She has killed me." The police did a thorough investigation and proclaimed it a suicide. When the family came to clean up they found inside the pillow be scrolls and other magical talismans.

Through the years, I have met many genuine victims and have had the misfortune to cross path with those who see nothing wrong in afflicting their enemies or even total strangers for the right price. One thing is clear: This phenomena is just not going away. It is here to stay and victims can be found as abundantly in the deserts of Asia as the sprawling cities of America.

The existence of spell casters for hire is a recorded fact. No matter what city you live in, you can find one by quickly doing a search on Google. The gigantic question mark hanging over this topic is whether or not these people can deliver on their promises. The answer is not really. These are the people who are least likely to be anything other than scam artists. This is a dirty secret of the occult world and the author of this book has done everyone a wonderful service by exposing it.

Sadly, the existence of fraud doesn't mean the genuine article itself is null and void. Malefic occult practitioners and malefic spiritual forces do exist. The author to his credit leaves little ground untouched for like the day is followed by the night, people will come across something that is dark and negative. The important question is, what will they do about it?

In my experience, there are four positions that people stake out when they come across something like this directly or indirectly. Position one is to dismiss the idea of black magic and negative entities as utter nonsense. You might think practitioners of the dark would go out of their way to prove their powers and the unbelievers wrong. You would be surprised to know that they actually welcome and mock disbelief. Every thief loves a neighborhood in which the concept of theft is non-existent and no one secures their valuables, and if the thief's victims blame the missing goodies on a different cause and keep the status quo, that is a dream come true.

The second position admit to the possibility of black magic attack or negative entities, but champion the belief that if one was merely to disregard it, it will have no power and vanish in a smoky poof of positive thinking. The mantra here is that one should not feed the negativity, and by ignoring it, they are able to get rid of it. It is as if awareness and admission of the situation means you are giving the enemy power over you, so the best solution is live your life as if they are not there. In a real fight, this attitude will get you sprawling on the floor pretty quick.

A variant of the second position, which is very popular among established ceremonial magicians, is that yes it can happen, yes one could be a target, but one has nothing to worry about, because either the enemy is a frivolous amateur compared to target or the target's magical strength is enough to dismiss the attack with a wave of a hand. I call that the Chihuahua-Pitbull complex. Every magician is a Pitbull in their own minds and see all other magicians as Chihuahua nibbling harmlessly at their mighty feet. The truth is that even if every time you looked at the mirror you saw Chuck Norris in Gandalf garb, there are other magicians with the same reflection, and delusions of grandeur has never won a fight on its own.

The third position tends to see a nefarious occult hand behind every unpleasantness, from job loss to a swollen ankle to a late pizza delivery. This is the opposite of the previous positions. It is also equally dangerous. It puts your sanity and your wallet at a great risk. Many occult charlatans play just on this fear to sell you their services for thousands of dollars. Most of them do almost very little. You have no way of assessing objectively the situation, and as long as you are afraid, you will keep coming back with money in hand for their protection. Some really nasty charlatans even perform spells on their clients to keep them coming back and paying.

The fourth approach is to stake in a middle ground and approach every situation like a doctor. You begin by evaluating the root cause of the symptom and analyzing all possible influences. Only if there is confirmation of a nefarious occult force would you proceed to address it using occult means without fear and excessive emotionalism. Once the influence is neutralized, then the person moves on without giving it a second thought to leading a normal life.

I am a proponent of this white-gloves-and-surgeon-mask approach to this problem. Due to direct personal experience in various occult circles, I am totally and completely aware that genuine occult defense is needed a lot more often than most people would give it credit. I am also aware that many fear-based reactions tend to miss the mark, and often, there are completely mundane reasons for those unpleasant events that have transpired. The first challenge when approaching the martial side of the craft is to know which is which.
I believe this book will give you a good starting map to be able to navigate all the possibilities that you may encounter.

The sec
directe
One of
initiati
its imp
but it is

If you
a Dem
evocati
against
harassi

This is
summo
foes. R
at hand
magici
down h
the ma
Pub.

On the
demon
demon
reveng
has do
demon
discern

You m
go abo
but cor
ponder

I am n
obviou
most s
Eleme
an arso
or in c

Saturn
Mars -
Jupiter
Sun - I
Venus
Mercu
Moon
Fire -
Air - I
Water
Earth-

The second challenge is to know what to do about it. If given enough time, a consistently directed negative force, no matter how weak, will accumulate and impact its target. One of the hallmarks of a successful magical attack is that the target lacks the desire or initiative to resist it. The more powerful the attack, the more likely the victim will accept its impact and not act on their awareness. This may seem as a convenient rationalization, but it is actually part of the process of casting a successful spell.

If you hang around the occult world long enough, you will get around the I Got Me a Demon™ club. These are people who spend years mastering the art of demonic evocations and then feel they can send them like Vinnie Golamari from the Godfather against their enemies. The other members of the club are convinced they got a demon harassing them that was sent by a relative or a sorcerer hired by a relative.

This is another dirty secret of the occult world. Only an amateur black magician would summon a demon from the Goetia or another occult Grimoire and pit them against one's foes. Rarely will demon say no and very rarely will it ever genuinely accomplish the feat at hand without exacting a price, if it actually honestly delivers at all. Most often the magician deludes himself that the demon is on its way with a horde from hell to take down his enemy piece by piece. The demon of course promises to do just that and leaves the magician totally unaware that he has become the topic of a joke in the Netherworld Pub.

On the flip side, few people who believe demons are haunting them are haunted by demons other than that of their neurosis or medical conditions. Having said this, genuine demonic attacks DO exist, and most often they are not motivated by any human need for revenge. This is a complex phenomenon with many causes, and the author of this book has done a commendable job giving you a map of its many manifestations. Thankfully, demonic attacks are some of the easiest to counter, because a genuine attack is easily discernible, and when it stops, that is also clearly measurable.

You might be wondering right now how would someone with true occult experience go about successfully taking out their enemies? Okay, you may not be wondering this, but considering the number of emails I get with this question, lots of people seem to be pondering this mystery.

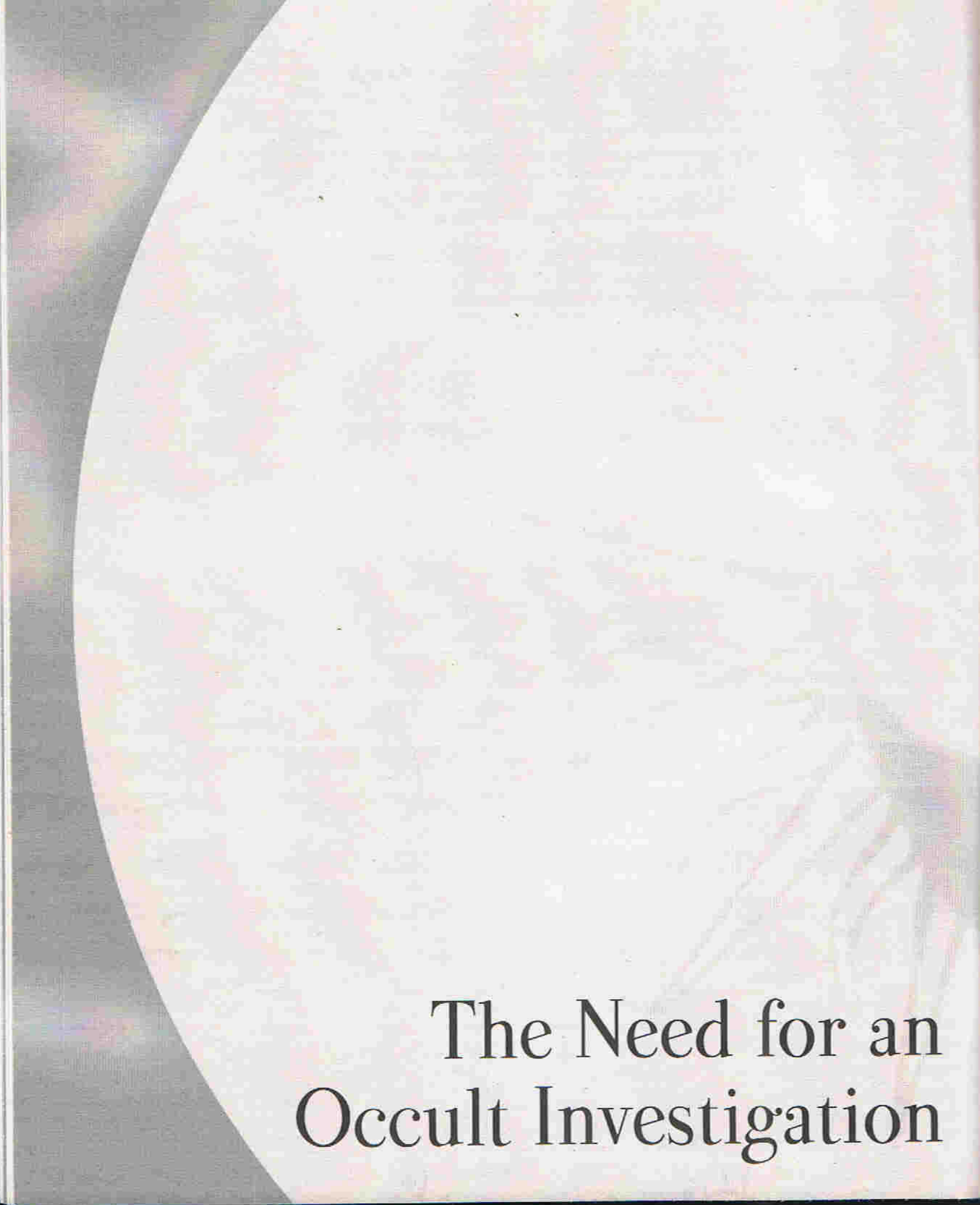
I am not about to go into details of how to effectively cast a potent black magic spell for obvious reasons. However, it is important to know that the key is to understand that the most successful of these nefarious practitioners are using a combination of Planetary and Elemental forces. They wield the destructive power inherent in the occult stream just like an arsonist does with fire. Here is some of how each of these forces can be used together or in combination:

Saturn - Restriction, Misfortune, Fatigue, Physical Pain
Mars - Conflict, Undirected Rage, Loss of Support
Jupiter - Wasteful Spending, Overreach of Energy
Sun - Egotism, Feeling of Invincibility
Venus -Vanity, Being Easily Charmed by One's Opponent
Mercury - Confused Thought, Paranoia, Loss of Focus
Moon - Depression, Moodiness, Bad Dreams
Fire - Anger at One's Friends, Fevers, Being Recipient of Hostility
Air - Distrustful, Lack of Hope, Suicidal thoughts
Water - Depression, Despair, Suicidal Feelings
Earth- - Lack of Will, Fatigue, Fatalism, Poverty, Over-eating

This is why it is so important for every practitioner of the occult to really get the hang of the positive aspects of each of these forces. This is another reason why many genuine esoteric schools have integrated them into their training program and systems of initiations. Gain control of these streams within yourself and you will be formidable to shake like a mountain, dangerous to touch like a lava stream, impossible to tame like a tornado, and as difficult to penetrate to the depth as an ocean. Not only that, but should you ever come under genuine malefic force or hostile intent, like Ninjutsu, you will be able to use the force of the enemy against them.

Occult Martial Arts is a branch all unto itself, and it requires as much discipline of the mind and spirit to master as physical martial arts require of the body and mind. It isn't for everyone, but the basic understanding of occult defense should be mandatory for even Reiki healers. For those wondering where to start and what to do, I recommend you flip the next page and keep on reading…

Nineveh Shadrach



The Need for an Occult Investigation

M

There a
own se

An Oc
throug
neutral
but are

1
w

2
p

3

4

Th
Em

Our pr
Heroes
have be
others.
gifts th

To the
one dis
underg
a mun
of the
Gandh
India's
under

With t
of pos
emulat

On the
of awa
possibl
he is e
even b
Adolf
harm a

Many people in history have used knowledge of what lies beyond for the betterment of mankind. Individuals like Jesus, Gandhi, Buddha, have all used whatever knowledge they gained from enlightenment to serve and love others as true avatars of light. There are those, however, who have gained such knowledge, yet have used it to further their own selfish ends. That is why there is a real need for what I call an Occult Investigation.

An Occult Investigation is the act of remedying negative or unwanted supernatural occurrences through one's practices in the occult. This process is initiated by the occult investigator to neutralize attacks or supernatural threats from entities both astral and mundane, which include but are not limited to the following:

1. Villains of the Occult World: Charlatans, Rogue Occultists such as but are not limited to witchdoctors, abusive practitioners of the occult, hexes and curses.

2. Ghosts and the Restless Dead: Hauntings, poltergeist activity, shades and the white lady phenomenon

3. Elemental and Discarnate Entities: *Engkantos*, dwarves, tree spirits, territorial spirits.

4. Infernal Spirits: Demonic possession, infestations and infernal malevolence.

The Rise of Spiritual Emergence/ Emergencies

Our present period is a time of great awakening – not unlike an episode of the old TV series Heroes, where more and more people are waking up to find themselves discovering that things have become extraordinary for them. Some people can miraculously sense the emotions of others. Others wake up to the terror that they can see dead spirits. Others cannot control the gifts they have been given and in effect, these become a constant cause of trouble in their lives.

To the unaware, this can either be an inspiring or a terrifying experience. In the case where one discovers a more spiritual existence and openly accepts the experience into their life, they undergo what is called a spiritual emergence. In such cases, the person's paradigm shifts from a mundane life to a more macrocosmic existence where they live their lives for the betterment of the world around them. Great examples of spiritual emergence include spiritual heroes like Gandhi, who gave up his profession as a lawyer to dedicate his life to the selfless pursuit of India's freedom from the British, and Siddhartha Gautama, who entered the jungle to meditate under the Bodhi tree until he attained the enlightenment he sought.

With the proper guidance, those undergoing a spiritual emergence can become great advocates of positive change in their community. In their own way, they become heroes for others to emulate, for the greater good of service for others.

On the other hand, there are cases called spiritual emergencies, where the same occurrence of awakening is not so optimistic. In such cases, the individual either becomes delusional or possibly even destructive to others – he is unable to cope with the increasing spiritual awareness he is experiencing and thus begins to either isolate himself from society, or in more severe cases, even become a menace to it. A prime example of a spiritual emergency gone wrong was that of Adolf Hitler. In his quest for power he unlocked many secrets of the occult only to use them to harm and destroy rather than to grow and create.

These people are not to be hated. Rather, it is imperative they be shown compassion, mercy, and the utmost understanding. However, they are not to be exempted from being legally and morally held accountable for their actions and if need be, either incarcerated or imprisoned for any laws they break.

Presently, more and more cases of spiritual emergence and emergencies are being reported than ever before – almost as if the number of people awakening to the spiritual world is increasing as we grow closer to the year 2012.

It is the job of the occult investigator to assist and guide these people to the best of their ability for they are in fact the primary demographic that occult investigators will seek to work with in most cases. Through the assistance of a genuine occult investigator, the likelihood of a Spiritual Emergence turning into a Spiritual Emergency is substantially decreased.

For those who have yet to experience a spiritual emergence as well as for those who are going through one, it would be prudent to at least have a working knowledge of malpractices in the occult world to be able to better protect oneself or at the very least, avoid being taken advantage of.

Villains of the Occult World

The Charlatan

The charlatan is a highly vocal occultist who claims to know everything about the occult but, in all honesty, they actually know little, if anything at all. They have the tendency to adorn their names with prefixes such as Lord, Master or High Magus. Such practitioners hope that such titles would make them seem to be something more than they actually are. If someone stands in their way, they will threaten to create the worst of curses and psychic attacks. They were described by Hermetic author Franz Bardon as "*swindlers, who often like to boast about high magickal facilities that in truth they do not possess.*"

The charlatan is usually harmless to any authentic practitioner of the occult – they are actually more of a danger to themselves. To those who don't know any better though, the charlatan through his flamboyant terminologies and dramatic expressions might be able to swindle a person out of his time, money and in some cases even succeed in soliciting sex.

The Rogue Occultist

The greater danger does not lie with the charlatan – it actually lies in dealing with the abuses of the rogue occultist. The rogue occultist is defined as any individual who possesses a genuine form of occult knowledge but who does not, by ethical standards, use that knowledge for the greater good. Such individuals are genuine occultists most of the time and they are passionate about their study of the occult to the point that they will go to any lengths to gain the knowledge they desire. However, their reasons for wanting such knowledge are very simple as they are selfish. They desire power over others. Any decent occultist, either in theory or practice, will never desire to use their knowledge and methods taught to them in an abusive manner in fear of Karmic repercussions.

The worst kind of rogue occultist, has, for lack of a better phrase, fallen from grace, for in knowing full well that bad karma comes with using the gifts of the Occult negatively they still continue to allow their shadow, or the negative aspect of their psyche to dominate themselves.

It is thus important for us to know what drives a practitioner of the occult from the benevolent side of practice to that of the corrupted side. Many of those who have been discovered to be rogue occultists have within them a lingering sense of inadequacy; their lack of self-respect and sense of worth is usually the driving force that drives them to the need for mastery of the practices of the occult. The rogue occultist feels that the more knowledge of the Occult they possess, the more powerful they shall become. In the end, it ultimately boils down to the total lack of self-esteem within that would drive them to seek further knowledge and methods.

It can be said that many former charlatans, due to low self-respect and self-worth, turn into rogue occultists, as long as their desire and hunger to use the secrets of the esoteric for the wrong reasons continue to drive them.

Rogue occultists are further classified into two categories: rural and urban.

Rural Rogue Occultists

Within the Philippines, we have a rich culture of rural rogue occultists such as witch doctors (*mangkukulam*) who will gladly offer their abilities in the forms of hexes, curses, love spells as well as a variety of other services to the highest bidder to the most desperate seeker. Highly recognized as a norm in the culture of natives in the hinterlands, such practices are very common occurrences of how the abilities of the occult may be used and abused in modern times.

The rural rogue occultists' culture of practice is usually similar to Hoodoo (not Voodoo) and/or a localized form of sympathetic magick (utilizing objects that resemble the victim, such as puppets, pictures, etc). By corrupting the power of the saints, prayers and personal belongings of the people they wish to target, they will attempt to penetrate the psychic energy of the individual in order to cause their mischief.

Urban Rogue Occultists

The urban rogue occultist is an individual who likes to play with their metaphysical toys and knick knacks. You can almost always see them wearing their magical rings, books, talismans, crystals, necklaces, and bracelets. At most times, they will usually be dependent on such things for their own power.

While the rural rogue occultist has had a tradition of their practices handed down from one generation to another, the urban rogue occultist primarily gains his knowledge from occult books and other readily available resources such as books and as in more recent times, the Internet. With no one to properly guide them in their practices, they usually are unready for the powers that they unlock and this often leads to disaster and even their own downfall. Although many, if not most, students of the occult begin their training by means of occult literature, it is important to augment such learning with proper and facilitated training by competent mentors.

The Charmed Ones

Due to the influence of movies like *The Craft* and television shows like *Charmed*, one common image of the 'pop culture witch' we have come to recognize is torn fishnets, pentagram necklaces, black nail polish, and terrible music. These posers may claim power or membership in occult groups but have little power beyond their imagination

A charmed one differs from an actual witch or Wiccan in most cases for they can be spotted an entire mile away. While an authentic Wiccan will be silent and rather secretive about their practices, the charmed one will boast of their knowledge and of their being well-versed in secrets of witchcraft. Furthermore, while a true witch will in all probability dress like everyone else, the charmed one will tend to don clothing that would make them look like they are soon to attend a funeral from head to toe even on the hottest days of the year just to convince others that they are part of a secret and mystical order known only to a few. Such people in most cases are usually scoffed at by any real coven of witches. It is not to say that all who choose to express themselves in this way are not in fact true witches, but it has been agreed upon by most that a negative stereotype usually draws unnecessary negative attention and thus is in most cases discouraged through the occult community.

Between an urban and rural rogue occultist, the former can be considered easier to deal simply because their practices usually fall within the mainstream. By knowing the tradition of the urban rogue occultist, one already has the means to counter any form of magickal/psychic attack that they send. The rural rogue occultist is usually trickier due to the secrecy of their methods. This usually requires the Occult Investigator to wait for the rural rogue occultist to launch their attack in order to properly respond. This is not to say that there are no solutions to rural attacks, but references and materials on urban occultism are more abundant. It's very much like dealing with a disease which has clear documentation as compared to an unknown virus that triggers similar symptoms.

It would be safe, then, to say that the Occult Investigator will need a wide array of skills in their practice of occultism as well as in transpersonal psychology in order to properly deal with victims of any forms of occult practice abuse. The most necessary skill for any Occult Investigator is to understand the basic dynamics of energy in the field of the Occult (see chapter 2).

Misfortune Tellers

Another type of rogue occultist that is worth mentioning is what I call the *Misfortune Teller*. Unlike legitimate diviners, mediums and psychic advisors the misfortune teller will attempt to hypnotically suggest and ensnare their clients through prophecies of doom, thereby creating a sense of fear and panic. As the legitimate diviner will simply interpret what they see within the cards or in any divinatory tool, the misfortune teller will want to squeeze as much money out of their clients as they possibly can, and as frequently as possible.

One such case occurred in my hometown with a client of mine for Tarot reading. Before he came to me, he frequently visited what I call a misfortune teller. This client was a victim of a mild form of psychic attack through telepathic hypnotic suggestion. At the beginning of the reading, the diviner would ask him to place his hands on the deck of Tarot cards. The diviner would then place her hands upon his, claiming that she was "interpreting" his energy. According to him, he went to this fortune teller for fun but afterwards found himself experiencing a form of addiction to the readings. As he tried to brush off the feeling, however, he would experience the worst anxiety attacks if he would not be able to see this fortune teller.

This client of mine was not aware that in the dynamics of energy, if thoughts can be "taken" by means of interpreting such energy, then thoughts can also be "imprinted" in the same manner. It was during this case that the unsuspecting client was imprinted with the suggestion to continue returning to this reader, even if it was against the logic and the will of the victim. The presence of anxiety within the victim also showed that there was indeed an internal struggle, almost as if there was something else trying to reinforce its own will.

Although the placing of hands (a form of energy transfer) is widely practiced amongst genuine diviners, misfortune tellers will abuse this technique to implant negative suggestions into the mind of the querent, thus creating panic and fear in the people they read for.

The misfortune teller is by far one of the most discounted types of rogue occultists present but it is within this discounting that they have gained their notoriety. Most unwitting victims discount the fact that such a simple act of divination such as palm reading or tarot card reading can be used against them. It is this erroneous belief that often proves to bring harm to such unwitting victims.

In order to better understand how a rogue occultist of any kind or variety ensnares his victims we must look at the different methods as well as the nature of what constitutes a genuine psychic or magickal attack and the various methods of defending oneself against them.

Psychic Attack

A psychic attack is an exercise of the natural power within the rogue occultist, where the potency of his/her power usually lies within the mental or psychic faculties of his/her mind, especially willpower. Their most common method of attack will be eye contact and/or spoken words in the presence of the victim. Considered a form of psychic hypnosis, it is during this time that the rogue occultist can exercise their dominance over the unwitting victim and gain whatever it is they desire from the latter. It is important to note that although control over the victim is possible only when the rogue occultist is present the damage that is done to the psyche of the victim can last much longer.

Before the rogue occultist can begin to manipulate their intended victim they must first develop a "psychic rapport" – a psychic connection in which they can assert their will over their targets. From that point on the rogue occultist attempts to break down the etheric and psychic defenses of the victim thus creating an opening for mental domination.

How It Happens

It has been noted by Dion Fortune that there are three factors at play when a psychic attack is performed by the rogue occultist, all of which may or may not be employed:

1. **The use of telepathic hypnotic suggestion, as mentioned above in the case of the misfortune teller:** It is a means by which the rogue occultist utilizes eye contact and/or the sound of his/her voice to instill a desired suggestion upon their intended victim. Factors such as the length of eye contact made, tone of voice, and even physical touch all play a role in the utilization of telepathic hypnotic suggestion. It is recommended that the Occult Investigator always pay close attention to the empathetic polarity of the gazes of others (what kind of feeling you get from having eye contact with other people), for such are the building blocks for detecting and countering the evil eye, which is to be discussed later in the chapter.

2. **The invocation of invisible agencies, which reinforce the suggestions made:** This is when the rogue occultist employs a form of meditative gnosis, such as controlled breathing, fasting or any other forms of meditative techniques to change the rhythmic output of their bodies, and thus fortify the suggestion they have implanted.

3. **The employment of a physical means as a point of contact or magnetic link:** As given in the case of the misfortune teller, this rogue occultist used the ability of prolonged touch to help instill the suggestion on the victim to return for another reading, where the suggestion was yet again reinforced through touch to produce the addictive effect. Other forms of this include employing the use of talismans as a form of psychic battery to help empower the suggestion. Although such a method borderlines on the form of a magickal attack (to be discussed further later), it is still important to mention in this portion of the book.

Psychic attacks can come in many forms, but one of the most common is mental domination. The cornerstone in mental domination is the presence of willpower – if you have strong willpower, you will be very difficult to be dominate by anyone else except those who have even more willpower. However, those unfortunate few who possess weak will shall find themselves easy targets for the mental domination of any rogue occultist. In the case of a battle of wills, eye contact is the battlefield. During mental domination, a strong sense of fear and terror for the supposed rogue occultist seems to follow the victim. In cases like this, the victim will be unable to assert himself in the presence of the rogue occultist as long as the latter is present. Thus, the weakness of the victim's willpower is shown. However, upon the departure of the attacker, the victim will continuously ask himself why he permitted himself to be in the rogue occultist's presence to begin with.

Although these symptoms are not always present, it is useful to be keenly observant of the actions of the alleged victim when in the presence of someone suspected to be the aggressor of any psychic attack. At the very worst, the etheric aura of the victim will be so damaged that it will leak prana (life force), and thus leave the person in a state of perpetual illness and depression.

Such a situation calls for the Occult Investigator to do what they can to keep the aggressor and the victim of the psychic attack separated, as one would keep a rehabilitating drug addict away from their dealer. At this point, psychic restoration is necessary (see chapter 2).

Unc

In case
emotio
individ
instinct

I am re
chose t
unfortu
glee, hc
was lef
output
labeled

The

Althou
and po
occultis
been a

Althou
method
attack b
the pot
the eye
raw neg
to do h
allowin

Res

It is im
of psyc
If ever
The O
it the r
Occult
of the
visuali

As the
trick is
latter r
at the s
his eye
ordina
has the
will nc

Uncontrolled Psychic Attacks

In cases where no magickal means are applied, and by relying solely on the power of raw emotional energy (such as anger), a successful psychic attack is performed by the unwitting individual. It is highly unfortunate that many must pay the karmic repercussions for their instinctive actions simply because they chose not to control their emotions.

I am reminded of the story of an individual who had very potent mental energy but chose to focus it on anger and hatred towards others. He took glee in the fact that strange unfortunate circumstances would happen to those whom he directed his hatred on. The glee, however, did not last for soon after his entire family was killed in a car crash and he was left with nothing. This gives us a good example of what happens when the energy output of any individual grows beyond their control. Many occultists of this time have labeled such actions as the unwilling creation of thought forms (to be discussed later on).

The Evil Eye

Although considered a magickal act by most scholars, the evil eye is still one of the most potent and popular forms of psychic attack known today. The evil eye utilizes the gaze of the rogue occultist to instill a huge variety of illnesses and misfortunes upon the helpless victim. It has been a constant method within the various occult traditions of the world.

Although the exact origin of the evil eye technique has been lost to history, a variety of methods, as well as medallions and talismans have been created to protect one from this form of attack by the various cultures in the world who affirm the existence of such a belief. In theory, the potency of the evil eye lies not within the spoken word of the rogue occultist but through the eye contact made between himself and his intended victim. This is usually combined with raw negative emotional energy as the effect of this is only amplified with the belief in its ability to do harm. It is said that the belief of having someone hex you is already half the means of allowing such a hex to succeed in the first place.

Responding to a Psychic Attack

It is important for the Occult Investigator to note that in the process of helping a victim of psychic attack, they may most likely garner the enmity of the aggressor themselves. If ever a face-to-face battle of wills takes place, the following method is suggested. The Occult Investigator is to imagine that they are separated from the individual – be it the rogue occultist or the unfortunate victim – by a sheet of bulletproof glass. The Occult Investigator can still see the person and hear them, but the negative magnetism of the individual can no longer reach the Occult Investigator. It is important that the visualization of the sheet glass be as tangible as possible.

As the aggressor will attempt to gaze intently into the eyes of the Occult Investigator, the trick is not to look into the eyes per se for it would only lead to a struggle, in which the latter may possibly be on the losing end. Instead, the Occult Investigator is to look intently at the spot just above the base of the nose of the aggressor, between the inner points of his eyebrows. As Fortune said in her book *Psychic Self-Defense*, "If you are dealing with an ordinary bully, you will immediately have the upper hand. If, however, your antagonist has the knowledge of mind power, you may not be able to dominate him, but he certainly will not be able to dominate you and the result will be a stalemate."

Magickal Attack

A magickal attack differs from a psychic attack in that the former utilizes tools and/or rituals. A psychic attack, though easier to perform, is possible only in the physical presence of the rogue occultist. The magickal attack is in most cases performed outside the contact of the victim and has a more powerful and much longer-lasting effect when properly performed.

In most magickal attacks, the choice method employed by the rogue occultist is in the form of sympathetic magick – the art of consecrating a certain object (usually in the form of dolls or pictures) in the name of the intended victim, so that the corresponding actions done to the object are experienced by the victim. The rogue occultist will attempt to obtain a personal belonging of their intended victim. If successful, the potency of the magickal attack may increase exponentially.

The Magnetic Sphere

Knowledge of the workings of the magnetic sphere of the victim is also an important tool of the Occult Investigator for it is through the understanding of the magnetism theory in relation to the esoteric that many occult maladies can be remedied.

The magnetic sphere of the victim is the sphere of exposure that they will encounter during a certain amount of time. In other words, the magnetic sphere of the victim is the scope of how close any object is to the person. For example, if a person were to frequent specific places daily such as his home, his office, his gym and his bookstore, then all four places fall within the magnetic sphere of the victim.

In the theory of magnetism we must understand that the human body, as well as its soul, is a very powerful creation. It is a creation which constantly vibrates and emits energy and the form of energy emitted is subject to the state of mind of the individual. This essence or energy radiated by the individual can be imprinted, albeit temporarily, onto objects that it comes across.

It is through the exploitation of this theory that the rogue occultist will attempt their mischief because from the perspective of a magickal attack once an object that has been magnetized by the victim has been obtained the ease of developing a psychic rapport with the victim is increased dramatically. In the theory of magnetism certain objects such as crystals, cloths, and metals are very receptive to the magnetism of the energies released during the practices of magick and invocation. Such objects may therefore retain the magnetic impressions from the surrounding environment even long after the departure of its owner.

It has been debated whether the type of object bearing the victim's magnetic imprint has any significant effect upon the resulting misfortune of the victim, or if it is employed simply to focus the concentration of the rogue occultist in their attack. However, it must be brought to the attention of the Occult Investigator that the psychological state of the victim also has an important role to play in the means in which magickal attacks work.

Voc

A por
and ir
garm
The d
creati

Th

The t
misfo
talisn
victin
will fi
target
their
energ

Car

Anotl
with t
The u
matcl
word:
and tl
powe
emoti

Lo

Negat
hatre
attem
negat
attacl

Th

It is s
them
is don
for th
being
taint

Voodoo Doll

A popular example of magickal attack is the age-old voodoo doll, which is usually created and imbued with personally magnetized objects of the victim such as habitually worn garments, or worse, objects that have come off the body such as hair and nail clippings. The doll is then consecrated in the name of the individual in order to complete the creation of the tool.

The Talismanic Method

The talismanic method of magick attack has also been the source of a great deal of misfortune to many victims of rogue occultists. Through the creation of a magickal talisman, the rogue occultist invokes into it the desire to cause harm to their intended victim. This talisman will be placed within strategically chosen areas where the victim will frequently pass in order to charge the talisman with the magnetic impressions of the target. The effect is magnified with each charging of the talisman. Such talismans work their malice not only by their own power but also serve as a focal point of the negative energies of the rogue occultist in hopes of causing much harm upon its intended victim.

Candle Magick

Another form of sympathetic magick, in which a representation of the victim is created with the hopes that whatever is done to it will be felt by the victim, is candle magick. The use of candles is a common yet potent form of magickal attack. The rogue occultist matches the color of the candles as well his/her concentration to the vibration of certain words to charge the candle with his/her intent. Once lighted, the intent is "activated" and the desired effect supposedly follows. Regardless of the form utilized, the underlying power that fuels the spells and charms of any rogue occultist is the utilization of negative emotional energy.

Lower-Level Emotions

Negative emotional energy in the form of lower-level emotions such as anger, lust, and hatred are what fuel the negative aspect of magickal practice. When the rogue occultist attempts to cast a hex on someone he is in effect magnifying and concentrating their negative emotions and thus using the amplified power of these emotions to launch their attack upon their target.

The Role of Karma

It is sad to say too, that many rogue occultists have effectively, in the end, destroyed themselves due to the Law of Return, which has been eternally stated as such: "*That which is done shall return to thee three fold*". Thus, the ultimate price that the rogue occultist pays for the placation of their own ego and selfishness is their risking their own ultimate well-being, and it is clear why any benevolent practitioner of the occult would never want to taint themselves with such practices.

Responding to a Magickal Attack

In the book "Transcendental Magick" Eliphas Levi stated that "one of the most potent means of resisting bewitchment is not to fear it; for it acts after the manner of contagious maladies. In times of epidemic, the terror-struck are the first to be attacked." It is recommended that the Occult Investigator always keep his head (and the victim's) clear and free of anxiety. The nervousness and anxiety of any person is the gateway by which all forms of magickal attack enter.

An understanding of chakras and how they work in relation to psychic and magickal attacks can also go a long way in aiding the investigator to properly diagnose and therefore eventually remedy the victim.

Chakras and Their Significance in Psychic/ Magickal Attacks

As stated by Yogic and Hindu spirituality, and commonly believed in by students of the occult, there exist seven psychic centers within the body known as chakras. The assault on these centers plays a vital role in the success of the aggressing rogue occultist. When these psychic centers are open and active, the victims are at their most vulnerable. It is believed that as the body begins to fast or the longer it goes without food, the more active these centers become. Therefore, in the initial stages of the Occult Investigation and for the protection of the victim in question, it is important that these centers remain closed until proper protective measures have been put in place.

The most basic practice of deactivating these psychic centers is to keep the astral body pinned down by allowing the presence of food within the system of the victim. It is highly recommended that the victim keep their psychic centers closed by not going for more than two hours without the intake of food.

It is also essential for the Occult Investigator to understand the functions of each of the psychic centers and the telltale signs that correspond to attacks on each of these areas.

Psychic Centers and Corresponding Symptoms of an Attack	
Crown	Constant nightmares and uncontrolled astral projections
Third eye/Brow	Uncontrolled empathy; feeling of being watched; paranoia
Throat	Trouble communicating with others; inability to express oneself
Heart	Emotional overload; losing control of one's emotions
Solar Plexus	Regular stomach pains and constant fatigue
Sacral	Sexual obsessions caused by overwhelming lustful thoughts and feelings
Root	Muscle pains mixed with regular restlessness

If by any chance the victim is also a fellow practitioner of the occult, it is important for the Occult Investigator to recommend that until the attack has been properly responded to and remedied, all forms and practices of occultism be temporarily replaced by spiritual practices and/or forms of energy healing such as Reiki.

Another effective yet temporary way to bide time for the Occult Investigator is to cast a protective circle while in the process of trying to aid the victim. Although there have been several means of casting major protective circles, the process is usually a long and tedious one. A particular old monks' technique to be discussed in the next chapter serves as a temporary yet effective way to help seal the aura of the victim and/or the Occult Investigator in times of dire yet immediate need.

Practical Exercises:

1. Visit any local fortune teller and observe if they are in any way attempting to practice "misfortune telling." If so, observe their direct method of trying to lure you in. Document your experiences. Under no circumstances,though, should you confront them.

2. Read up on magickal/psychic history, and take note of any rogue occultists you may find. This knowledge will prove useful to you in identifying potential rogue occultists in your future investigations.

Hauntings and Encounters with the Afterlife

In this part we will have our first look into the occurrence of what can be described as **non-human interference**. It is important for the Occult Investigator to note that the range of non-human interference is rather large. Therefore, the following sections will look closely into the differences between encounters with the spirit world and the recently departed, encounters with elemental and unclassified entities, and finally encounters with creatures of a malevolent nature such as demons and other denizens of the abyss.

Before proceeding any further it is essential that the Occult Investigator have a basic understanding of what causes psychic/paranormal. However, it is also important to know that the study of the afterlife and death is a highly speculative and theoretical field of study simply because all the literature is based upon theories and accounts of those who came close to death but were revived. This becomes somewhat problematic as nobody has yet died only to successfully return and share their experiences from the afterlife.

The Definition Of A Haunting

A real **haunting** is not to be confused with images shown in movies portraying ghosts walking around and causing chaos in a household. In fact, the simplest definition of a haunting would be the presence of a supernatural entity within a certain area.

There are several contributing factors when dealing with the spirits of the departed. One primary factor to consider is the reason why they are still present to begin with. Although there have been numerous speculations as to why spirits linger, there are several general agreed upon suppositions why such phenomenon occur.

Apparitions

The most common form of afterlife disturbance is usually in the form of **apparitions**. An apparition is the form in which any spirit chooses to manifest itself, usually vaporous mists or white luminous images in the rough shape of a human. In most cases this is a telltale sign of a haunting.

Primarily, the cause of post-natural phenomenon can be through the forms of the **recently departed**. Most souls are either unwilling or unready to proceed to the next plane upon the conclusion of their lives on this plane. An old Jewish belief holds that the spirit must spend the next forty days of its afterlife within this world. This can be both a liberating process or a very complicated one for it is within this time that the spirit can and will witness the grieving of their loved ones, which can contribute to further reasons why the spirit in question would remain.

In the case of the **recently departed**, it is helpful for the Investigator to understand that when dealing with any psychic occurrences and phenomenon, in most cases, one is not dealing with a hostile entity. You are literally dealing with the spiritual remains of the individual. Ergo, in approaching cases where the recently departed loved ones are the cause of psychic and paranormal activity, the approaches of love, compassion, trust, and respect must be used in such a scenario.

I would consider a fool of any Occult Investigator that would enter the area in question with guns blazing and the Occult Investigator screaming "the power of Christ compels you!" as from the movie, The Exorcist. Remember that in such cases you are not dealing with a hostile spirit but simply a lost or confused one. Thus, guided meditation and suggestive work towards the family members and loved ones of the person in question are the best means to communicate with the spirit.

In the case of the recently departed, at most times either a **medium** or a **channel** will be necessary to help mediate the communication between the spirit and their loved ones. In the most basic of senses, if the Occult Investigator themselves do not possess the ability of mediumship, t they should employ instead the assistance of a reliable one.

The Medium and the Channel

A medium is a psychically sensitive person that is usually able to either sense/interpret the messages given by the spirit, while a **channel** psychic offers himself as a temporary vessel for the spirit to speak through. From the author's point of view, the ability of mediumship is the best choice between the two simply because there have been several cases of channeling gone wrong and which can cause further problems for the Occult Investigator.

Although it has been the subject of debate as to whether the ability of mediumship and channeling are gifts present since birth or talents developed through discipline and training, it is nevertheless up to the Occult Investigator to provide themselves with the skills necessary to deal with the Occult Investigation in progress.

The next subject matter is that of what my master called the "Wannabe". In a basic sense, the wannabe is a spirit of an individual whose death was so sudden and so unexpected that they are literally unaware of their demise.

Spirit Type: The Wannabe

After a certain amount of time, the spirit will return to the regular activities that it used to habitually do, sometimes in the form of an ethereal presence or sometimes in the form of an apparition. The wannabe is simply stuck in the sphere of their original exposure, and means to continue their daily existence as if they never died, understandably so, because the wannabe is totally unaware that they are dead.

Thus, it is important for the Occult Investigator to utilize the means of mediumship or, if need be, channeling, to reveal to the wannabe in the most compassionate manner that they have indeed ceased to live in the physical plane. Once again, it cannot be overemphasized that the option of channeling is a highly delicate one and only recommended to the most advanced of Occult Investigators in this field. It has been documented that a totally different spirit may attempt to take advantage of the Occult Investigator's channeling instead of the intended spirit to channel, thus causing the building blocks for obsession and psychic parasitism for the channeling Occult Investigator.

Spirit Type: The Woman in White

The next point of interest in the topic of spirits and the afterlife will be a look into the proverbial woman in white. Often called the White Lady in my homeland and several other names across the world, the existence of the woman in white is an important subject for the Occult Investigator to understand due to its frequency and recurring appearance worldwide. Aniela Jaffe' said in her book "Apparitions" that four documented accounts totally separate in location and from any contact with one another had noted that a similar apparition of a woman in white has been reported in several cases to be roaming within old houses or castles that they used to frequent during their days on this plane.

In the accounts given in Jaffe's book the Lady in white would simply appear then disappear. One common theory of the appearance of the Lady in white is that they are a harbinger of death within the household they appear to. This does not necessarily conclude that the Lady in white is the cause of such a death but in several of the cases mentioned; the Lady in white has at least been known to be a telltale sign of upcoming misfortune.

Spirit Type: The Unredeemed Ghost

The next spirit that the Occult Investigator must take note of is what Jaffe' coined as the Unredeemed Ghost. Jaffe' described the Unredeemed Ghosts as "*those who are atoning for their misdeeds.*" In the cases represented in her book, the overall themes of those involving unredeemed ghosts are those perpetrators of crime or misdeed.

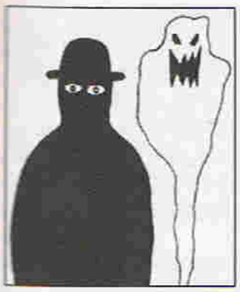
It is due to such that the spirit of the individual in question creates its restlessness and that of the gloom that follows the unredeemed ghost. In the case of the unredeemed ghost, the usual cause of their appearance can be traced to an injustice present within their life--be it murder, suicide, rape or any other form of emotional injustice that may bind the spirit of the person to this realm.

In such a case it is important for the Occult Investigator to look into the circumstances involving the death of the unredeemed ghost. Unlike the wannabe or the white Lady, the unredeemed ghost must first resolve their affairs before being allowed to enter the afterlife.

Spirit Type: The Broken Promise

Similar to the case of the unredeemed ghost, an unfulfilled or broken promise can also be the cause of haunting within a particular area. As an Occult Investigator, the entire history surrounding the people, places and experiences of the haunting should be looked into for this simple context has been noted by paranormal investigators around the world to be the cause of many hauntings.

In the case of unfulfilled/broken promises we are meant to realize that in such a case the emotional energy that is brought forth by this act pins the spirit down to this realm. In this light, we should consider that the promises in question are usually that of great magnitude in which the spirit obviously took seriously in their days of living. In addition to this, the unfulfilled/broken promise has been known to be one of the underlying causes of the creation of vengeful spirits, which is the topic of our next discussion.



Spirit Type: The Vengeful Spirit

In the case of the vengeful spirit, we are dealing with a spirit which is bound to this world due to the anger that they released before their deaths. Vengeful spirits are almost always malevolent and will cause harm to anyone they encounter simply because they know no better. To them, their pain was so great they can no longer differentiate between those who harmed them and those who mean them peace. Vengeful spirits, when encountered by an Occult Investigator, will always make difficulty in any forms of communication and negotiation. It is advised that the Occult Investigator bring all protective measures necessary for it is not beyond the abilities of the spirit to cause harm to the Occult Investigator and everyone present. In several cases, vengeful spirits have been known to engage in what is known as poltergeist activity but is not the only known cause of such.

Poltergeist Activity

In the case of poltergeist (translated as: "*noisy ghost*") activity, a number of disturbances within the household, such as the opening and closing of doors, the moving of furniture and other physical manifestations of psychic disturbance within an area will be made apparent.

Although the vengeful spirit has been known to be one of the major causes of poltergeist activity, it is not the only one. Another known source of poltergeist acts is the energy present within children entering their adolescent stage. In this stage adolescents are prone to immense discharges of psychic energy and due to their inability to control their growing abilities, poltergeist activities can occur. Some experts feel that the energy released by the teenagers is the cause of such activity, while others claim that such energies draw poltergeist spirits to the respective areas.

Now that we have taken a good look at the most common forms that spirits of the afterlife take, we can begin to take a better look at the signs given when one has been attacked by an afterlife spirit.

Being Attacked by an Afterlife Spirit

Unlike other forms of supernatural malevolence, spirits are known to operate through the draining of life of the victims present. In most of the cases that I have observed, afterlife spirits will rarely take physical manifestation in order to harm someone.

Although, as stated previously, apparitions are known to work in such a way, other malevolent spirits will also attempt to penetrate the aura of the victim leaving such victim with a feeling of weakness and dread. This is similar to the previously stated case of *Mrs. P* where her symptoms could, in fact, have fallen under the guise of a spirit attack. Thus, the SATOR square was the most useful tool to keep the spirit from causing her any harm.

Other symptoms of an afterlife attack are the appearance of strange markings on the body of the victims present. In several cases where malevolent ghosts manifest, there have been the strange appearance of bruises in the shape of hands and fingers across the body of those present. Other signs of the ill will of an afterlife spirit are that of a chilling cold entering the area. Such a cold is usually an abnormality to the temperature and is also usually a telltale sign that a spirit is making its presence known. In the case of malevolent entities manifesting within the area proper, banishing and protective measures should be taken by the Occult Investigator to keep themselves safe as well as those present.

One suggested form of action when attempting to help the lingering spirit of the recently departed move on is the use of astral communication between the spirit and the loved ones of the spirit.

Discarnate Entities

Next we shall be dealing with the study of discarnate entities or representational spirits. Unlike the study of the ghosts of the afterlife, such spirits have never lived incarnate lives such as we have and thus, they do not fall under the category of afterlife occurrences.

This chapter will deal with several noted spirits that have been categorized throughout the years. Such spirits cannot be considered either good or evil since they exist simply as separate beings to ourselves. Some will be helpful if shown the proper respect, others are mischievous by nature. Some will not mind the affairs of the mundane world; others are highly sensitive to the actions of humans.

Encounter with a Shtriega

I remember when I was asked to respond to the aggressions of what is known as a Shtriega and how interfering with its plan resulted in it causing me much mischief for the following weeks after. In Albanian folklore, the Shtriega was a spirit that would visit little children at night, stealing their life force, thus causing the children to fall mysteriously ill.

The story involved a young five-year-old boy who is very dear to me, as if he were my own son. For the sake of his privacy let's just call him *Esteban*. I, along with his parents, have always noticed that he possessed a strong psychic aptitude and a very impressive ability to see things in the ethereal realm at such a young age.

The case started when his mother, along with several friends, took him to a local municipality for its yearly festivities. The festivities thrilled Esteban; however, it was here that he also picked up the attention of the Shtriega. After having enjoyed the festivities for many hours already, *Esteban's* mother decided to conclude the day by taking him to the home of a common friend of ours for dinner. It was here that the strange occurrences began. In spite of the rather cool temperature of the place, Esteban developed a strangely high fever, when just previously, he was feeling high-spirited. Thinking that Esteban was simply falling under the weather we concluded to take him home so he could rest.

Hours later I was awakened by a telephone call. Apparently, *Esteban*'s mother was at a loss for what to do with him. In the middle of the night, his fever grew worse as he kept screaming that someone/something was trying to "*eat*" him, in his own words. Esteban's mother asked me to see the boy to see if I could be of any assistance.

Upon arriving there, I did realize that something was amiss from the regularly pleasing energies of their home. From a usually warm household environment that I was used to, the home had a strange gloom over it. I felt that in order to know exactly what was going on I needed to speak to *Esteban* himself. Not discounting the imagination of the child but wanting to play it safe nonetheless, I used a protective prayer on the boy to keep him safe until the evening was done. He commenced to tell me of what he saw. He told me that the spirit saw him even earlier that day in the municipality they visited for the festival, and thus followed him after taking notice of him.

Upon further questioning, the boy told me that he even saw the spirit in our common friend's home as it waited for him outside the gates of the house. It continued to tail him until they arrived at their home where he noticed that it, for some reason, could not seem to enter the gates, but it kept tormenting the boy with thoughts of death and the devouring of his own soul. His description of the entity was that the spirit itself looked like an "*old lady with a black hood; it had no eyes but a large nose*".

At the same time, *Esteban* told me that it had the talent of turning into a cat in order to hide itself from others. Further questioning showed that when he and his mother arrived at home, he could already hear the audible voice of this spirit beckoning him to go outside; the more he resisted, the more the spirit would threaten him with death. It was my presumption that the extremity of the attack grew after he resisted this spirit. It was then that he began to scream for help saying that someone was trying to choke him and cause his fever to grow. Afterwards, I asked the mother what she experienced. She told me that out of nowhere, *Esteban* began to scream, "*Stop choking me!*", as his fever grew worse. Not knowing who else to call then, she contacted me to try and help the boy.

I concluded that the only way to help *Esteban* was to *seal off his aura* and cast a *protective ward* on him to keep the spirit from doing any further harm to him. It was rather strange to note that although highly feverish, the boy's fever mysteriously dissipated at the exact moment of the completion of the warding. I assumed that this spirit was indeed attracted to the potent psychic talents of *Esteban*, and thus wanted to make a snack out of him. What intrigued me though was *Esteban*'s comment the day after, when he said that the spirit was still present, but each time it tried to drain him, he would see blood dripping from the mouth of the spirit. This was a sign that the ward was indeed effective for, from that point on, the hag did not bother him any further.

There are several theories that were derived by me as well as my colleagues on what exactly happened. The most agreed upon theory was that the spirit that attacked *Esteban* was a being similar to the Albanian spirit known as the Shtriega, especially since the description of the five-year-old boy was nearly 100% parallel to the description of the Shtriega in all lores that describe it. The grandest question that was asked is what was a spirit of Albanian folklore doing in the middle of the Philippines? This we may never know.

Entity Type: The Doppelganger

The next discarnate entity that we shall discuss will be the double, also known as the fabled Doppelganger. In the study of discarnate entities, the doppelganger is a spirit that takes the form of another individual. It is not beyond the functions of a doppelganger to pick up on the daily routines and actions of the individual it chooses to double. In fact, the appearances of such doppelgangers are usually seen in the places and areas in which the person frequent. However, it is said though, that doppelgangers have been known to take the form of both living and dead individuals from time to time.

Aniela Jaffe' noted that, "*The visual- and in some cases, auditory- resemblance is often so striking that the apparition remains indistinguishable from the person it mirrors and only subsequently proves to have been an illusion.*"

In other cases the doppelganger has been known to be a representation of the dying. In cases where the double meets the person it resembles we are given a case of what is known in parapsychology as the "*exteriorization of the psyche*", a phenomenon where the individual sees the "*spirit body*" as outside of itself. In such a case, the psychic energy of the individual is literally left behind in the pattern of their existence.

Since all of us possess to some degree a level of psychic radiance, it is only understandable that although our spirits may not linger in most cases our essence is sure to. The more frequently a place is visited by one particular individual, the more likely there occurs manifestations of this individual, even when he is not physically there. In some cases, where the "*ghost*" of an individual is seen, it is, in fact, not at all the spirit that is encountered but the psychic remnants of the essence of the person that is being perceived. Such remnants are the building blocks of the next topic of discussion.

Entity Type: The Lingering Thought Form

The lingering thought form is the psychic impression that any individual has made, either willingly or unwillingly upon an area. Such beings are either the intentional or accidental creation of individuals due to the immense expelling of emotional energy into an area. Such energy is so great that it leaves a mark on the particular area for better or for worse. Let me further illustrate by giving a proper example of how a lingering thought form is created.

Let us say that *Mr.X* is a man of great anger. Everyday he goes into his room and everything he does is driven by the anger that is overwhelming him. This anger continues to be the driving force in all of his actions. Years pass, his anger is the only thing that keeps him alive-- his anger for life, for his ill-gotten existence, even for all the misfortunes that have befallen him. It will be no surprise that when *Mr.X* passes away there are but one of two possibilities. Either a) he will become a vengeful spirit; or b) he will move on but his psychic residue will remain.

If the second possibility takes place, the anger that saturated the area is the one thing that will remain from the sad existence of *Mr.X.* In such a case, in contrast with an actual haunting, such energies are easy to dissipate with the proper banishing exercises. The area can also be cleansed and healed of the psychic residue that *Mr. X* left behind.

The psychic and conscious thoughts of humans have been a rather interesting subject and have been known to cause strange and, at some times, funny effects upon the areas they frequent. One such case is that of the Vardogr, and how it can manifest in a household.

The Vardogr is a spirit first recorded as experienced in the lands of Norway, and is said to be a telltale sign of the arrival of an individual. The Vardogr will, in effect, make all the auditory sounds of a person's arrival such as the closing of doors, a cough, the hanging of one's coat, etc., although no one has arrived yet. In Norway, some folks have become so accustomed to the actions of the Vardogr that it is already taken as the precursor of the arrival of the individual it mimics and thus necessary preparations will be made to be ready for the person's actual arrival.

Parapsychology has shown us that, in the case of the Vardogr, for some reason or another, a part of the individual's consciousness arrives at the location before the person actually does. In this case, a relevant explanation of such frequently occurring incidents in Norway and other isolated places is as follows:

> "*The faculty of hearing the 'Vardogr' was originally connected with isolation. It is well known that long periods of solitude increases man's ability to turn his gaze within. The unconscious is stimulated and its typical relativization of time and space may influence even daily perceptions. From a psychological standpoint, the 'Vardogr' phenomenon is not based on a duplication of a person; it should rather be considered as a pre-audition or pre-knowledge of an impending arrival. What really happens is a duplication of the instant in time- the future moment takes place now, and once again, at its own time. In other words, it is the relativity of space and time in the unconscious which bring about and explains the 'Vardogr' phenomenon.*" (Jaffe', 1963)

In addition to the Vardogr and other discarnate forms of entities we shall now take a look into the maladies caused by elemental spirits. Within this category, we are given tales of dwarves, gnomes, salamanders, fairies and sylphs, although neutral creatures, these spirits, if aggrieved, have been known to cause endless amounts of mischief towards those who have violated them. It is thus important for the Occult Investigator to remember how to approach elemental maladies in the proper way in order not to worsen the said occurrences" effects.

Dwarves and Other Elemental Spirits

In the Philippines, we are given a rich culture and tradition of elemental spirits. The *duendes* (the Filipino name for dwarves), for example, have been known to reside in little mountains on the earth and are said to bring protection and good fortune to those who shown respect for their homes. The worst happens when their homes are desecrated or destroyed by the unwitting actions of some person. It is at this point when such spirits become hostile and will start to torment those who aggrieved them. Several cases where earth spirits have been aggrieved have shown us that the symptoms of an attack by elementals can cause madness, severe illness, misfortune and in some cases, death.

In such a case, a prayer of penance is necessary on behalf of the person who aggrieved the earth spirits. This prayer is to be written by the occult Investigator on behalf of the instigator to the spirits of earth asking for forgiveness for aggrieving the earth sprits. The written prayer is then to be left on the altar of any church with a note for a priest to say a prayer of blessing and protection for the victim of the attack.

Encounters with Phantoms

The next focus of this chapter will deal with that of phantoms and how they can be created, as well as remedied.

Phantoms were described in the *Initiation into Hermetics* by Franz Bardon as "creations of the 'phantasm' of man."

In the case of phantoms, we are given an extraordinary case of what happens when a person's fantasy gets out of line. In metaphysical terms, the phantom is a manifested figment of the victim's own imagination. The powers of this discarnate entity were attributed to the power of suggestion and that of the appearance of incubi and succubae in the Dark Ages. Because of the demonological powers that stand behind the existence of such creatures, we are left with the lingering question of whether experiences with such creatures are indeed just the imaginations of their victims gone wild.

In Initiation to Hermetics, we are given a concrete example of how the phantasm phenomenon is created. Let's say we chose a certain person who, by all humanistic features, has the "look" of a black magician or rogue occultist but in fact has no knowledge at all of the Occult sciences. In general, this person simply LOOKS like a black magician but in all honesty is the farthest thing from it. In said cases, we introduce such a person to a test subject, without informing them of anything at all of the background of the individual. Leaving the test subject to their own devices, days pass on where the test subject continues to feel haunted, attacked, maligned, cursed or what have you. As more time passes, the intensity of the results of such are magnified, the test subjects' starting to see the person in dreams and having constant thoughts of darkness about the person, to a point where the test subject suffers a nervous breakdown. In all honesty, the fall of the individual was not the cause of the man who was introduced to the subject, but in fact, the amplified power of the phantasm due to intense focus on the part of the test subject.

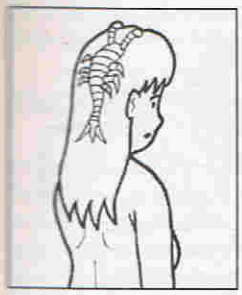
In other words, phantoms are accidental creations of the imagination of the victim. The more thought, worry, fear and anxiety are placed into the thought of the source of the phantom, the more powerful the phantom will become. The more powerful the phantom becomes, the more of a hold it will have over the victim.

In such cases, the job of the Occult Investigator is to discover if, in fact, the source of the problem is the victim themselves. For the mind is indeed a powerful tool, capable of creations beyond the comprehension of so-called "modern" humans. Bardon quoted that

> *"If Divine Providence's guiding hand leads such an unhappy persecuted person to a genuine magician who is finding out the phantom's trickery, he will face a very difficult task to convince the victim, to lead him to the right path and to teach him a different normal mode of thinking. At certain times, especially if the victim is completely under the spell of a phantom, the helper will have to interfere very firmly, indeed, now and again, even drastically to restore the mental balance of the individual."*

However, upon reflection, the creation of a positive phantom may be enforced in such a case. Using the placebo method, the Occult Investigator may utilize their creativity to brew a false "*magickal potion*" or case an "*ancient and powerful ritual*" that will render the powers of the evil magician or the source of the phantoms powerless. Such is a method that an Occult Investigator should utilize only when dealing with phantoms, for it is only with phantoms where it is from the imagination that the source of the problem is created, thus, it is also from the imagination that its solution lies.

In addition to phantoms, there have been noted in the Occult sciences several mentally-created entities that can cause havoc and pain for those who accidentally created them. Such beings are known as psychic larvae and parasites.



Larvae and Psychic Parasites

Bardon states that larvae and psychic parasites are involuntarily created. The cause of such a creation is due to strong psychical excitement, regardless of its kind, by its unwitting creator. The stronger the excitement the more powerful the larvae will become. Such holds true especially in the case of frequent psychical excitement. It is further noted that the creation of psychic larvae occurs whether or not the individual is a practitioner of the occult sciences and regardless of gender, sex or age.

Once created, the larvae will do all it can in order to survive. If the source of its life was immense grief and sorrow, more of the corresponding element will be drawn toward the life of the victim, thus causing more psychical excitement and allowing the larvae to grow even larger, ad infinitum. Therefore, it is essential for the occult Investigator and the victim to realize the source of life of the larvae in order to deal with it, for the larger the larvae the more powerful its drawing power will be towards such greater magnitudes of the psychical excitement that created it.

In dealing with the larvae, it is important for the occult Investigator to recognize its source. Since the source of life of the larvae is the psychical excitement of the victim, the only way to rid one's self of such is through the cutting of the larvae's life support. Once its life support has been cut, it will weaken until it eventually dies. One of the dangers that this psychic phenomenon presents is known as a fear elemental and will be discussed next.

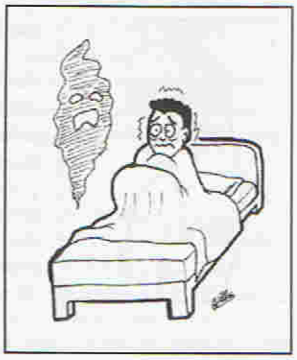
Entity Type: The Fear Elemental

In many cases, individuals who feel they are victim to certain astral phenomenon such as haunting and the like may be led to believe they're subject to forms of demonic possession. Although very similar, there is one phenomenon that individuals tend to discount, and thus, will be the subject of our next discussion: the presence of what we call a fear elemental.

Elementals, larvae and thought forms alike, as discussed by the late Hermeticist Franz Bardon tend to be attracted to one particular driving emotion that either spawned or attracted the elemental to the victim in the first place. However, unlike the thought forms and larvae, fear elementals are not spawned by the victim; they are unknowingly summoned by them. Fear, being the most potent of human emotions, has the ability of enslaving another to the source of its fear.

Like demons and discarnate spirits, elementals also possess the ability to inhabit the physical body; however, the presence of such spirits has certain characteristics that demonic possessions do not. First and foremost, the fear elemental lives off of terror and fear. The more fear and terror are expressed by the victim of the fear elemental, the more power it will be given over the victim.

In most cases, the fear elemental starts by pulling subtle tricks on their chosen victim, in many cases, in the form of slight poltergeist phenomenon. This is the attempt at an entry point within the potential victim. They will do things such as tamper with appliances, open and close doors, hide objects and even in some cases, visit their chosen victim in their sleep, in order to further the expression of fear in their target.



The result is usually an endless cycle that can continue for years. For in response to the presence of the fear elemental most victims will either wilt or learn to live outside the elementals influence. It is important to note that there is a directly proportionate relationship between the fear expressed by the victim and the control of the elemental. For with the increase of fear of the phenomenon, the more power the spirit will have over the body and surroundings of the victim.

Another interesting factor is unlike the presence of Demonic possession the fear elementals do not carry with them the noted "*stench of the infernal*" For in most if not all cases of demonic possession an accompanying stench is noted to follow the person who is victim to such. However in the case of the fear elemental it is absent. Exorcisms in most cases are ineffective due to the elementals nature. It would not be far off to say that in cases of the attack of the fear elemental it is noted that religious objects such as crucifixes, prayers, and holy water do little to aid the victim. Instead it is a battle of wills between the will of the elemental, and the mind of the victim.... The victim should know that giving into fear is a choice. Fearing this spirit is their own personal surrender to the machinations of the entity and thus their consent necessary for the possession to commence. However it is also a possibility, using terror tactics such as physically harming the victim out of thin air are all attempts to scare the living day lights out of the victim. It is thus crucial that the victim not give in and attempt to hold on to their mental resolve as much as possible. For it is within mentally FIGHTING back that the elementals control over the victim will lessen.

Although the fear elemental may continue its attempts and frequency in order to mentally subdue the potential victim it is highly advised that the victim take this as a sort of astral bullying and respond the way anyone else should to bullying and fight back. Ultimately the decision to do so will always lie in the victim. And all loved ones and supporters can do is be there as a sense of moral support until the will to stand up to such a being is raised.

The next topic of discussion in this chapter lies in not an actual discarnate entity but upon a phenomenon that is commonly noticed in the world of the Occult. This phenomenon is known as the psychic vampire.

Entity Type: Psychic Vampires

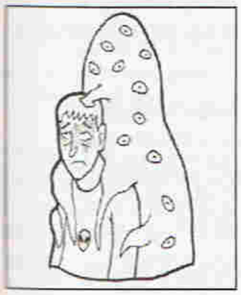
In some cases, individuals both magically trained and not may get so overwhelmed by their phantoms or parasites that they begin to drain other energy from other sources just to keep them alive. It can happen both willingly and unwillingly. Such individuals leave everyone with the slightest degree of empathetic or psychic talent pranically drained. They become living walking breathing parasites of psychic energy. Although there have been many theories to suggest how psychic vampires are created, one theory I hold true to is the overwhelming of the true self by the false self.

In such a case, the individual is so unreal and so far from their true selves that it takes tremendous amounts of energy to keep the façade alive. In doing so, their energy levels are not adequate enough to maintain the falsity, so the misshaped creation begins to steal energy from other people in order to keep itself alive.

Throughout the existence of Psychic Vampires there have been classified into two of the most common occurrences, they are commonly the Angry Psychic Vampire, and the Depressed Psychic Vampire.

The Angry Psychic Vampire

Probably the most common classification of psychic vampire comes in the form of the Angry Psychic Vampire. Such individuals in most cases are deep inside good people but with heavy anger issues. In most cases when these kinds of people enter the room they bring with themselves a heavy aura of destruction. They feel they must prove themselves by challenging everyone and everything to a fight when in fact such is not necessary. It is due to this projection of the angry pretense that the psychic vampirism occurs since the violent projection is usually in most cases not who they really are. In the majority of cases which Angry Psychic vampires have been encountered there is a deep need for acceptance and approval from others. In most cases simply affirming the potential goodness within an Angry Psychic Vampire and simply telling them that there is no need to be angry is an effective way to deal with such types. It is also important to be aware that nearly 90% of the times Angry Psychic Vampires are totally unaware that their projections cause such discomfort in those around them. And in such cases if made aware of this fact they will usually make efforts to ease down the intensity of their violent projections.



The Depressed Psychic Vampire

The depressed psychic vampire is probably the most dangerous type of psychic vampire for the one thing that is usually given by others to them is the one thing they feed on: pity. And it is within this trap that the danger begins…

In all cases where a depressed psychic vampire is present, they project themselves to being the object of all the pain and suffering in the world. No matter what is done, no matter how their fortunes turn they in effect continue to choose to be depressed. Some experts even claim that they are happy being depressed. They usually will be people who are complete malcontents and who for the life of them could not be happy even if they won the mega jackpot in the lottery. Depressed Psychic vampires are in most cases swarmed by Larvae that they themselves created through the energies of sadness and depression and thus will feed said larvae. The biggest mistake one can make is to show them any pity or sympathy for it is through such exchange of energies that they will sap their victims dry.

It is important to note that the more time that one spends in pity and sympathy of the depressed psychic vampire the more down they are likely to feel, with the end result being of such continued exposure being infection by such dreading feelings being projected by the Depressed Psychic Vampire.

In cases where you must deal with people of both types of psychic vampires a useful tactic is to imagine such a wall of transparent glass between you and the psychic vampire. You can still hear and see them clearly but in no way can they affect you. If the potency of such a vampire is too great, the best way is to imagine the individual surrounded by a brick wall while saying to yourself silently "*you are simply not there and you have no effect on me*". It is at this point that you should for the safety of you walk away.

Encounters with the Infernal

Before continuing with this portion of the chapter it is my duty as a responsible practitioner of the Occult and teacher to issue you the following warning: this is a very frightening chapter. Within the pages of this chapter you will be dealing with a catalog of some of the most dangerous occurrences of the infernal. Although my own accounts as well as those of others who have had contact with the infernal are meant to help combat ignorance when dealing with such, this chapter is in no way meant to be a handbook for those who want to be heroes against the forces of hell. For there is no glory in any shape or form from dealing with the infernal, be it in cooperation with them through the practice of Demonology (*a potentially dangerous practice for any occultist*) or in standing against them through whatever means used. The practice of and the exposure to evil leaves a mark on the soul that has taken the sanity of many and the lives of most. Anyone who smiles while speaking of a demonic encounter has either:

a) Gone insane due to such an experience; or
b) Is fabricating the whole thing.

The mark that encounters with the infernal leave are tantamount to experiencing the atrocities of war and no one but the sickest of individuals would ever take glee in witnessing the horrors war presents. The same can be said of encounters with the infernal. In his book, Hostage to the Devil, Malachi Martin had this quote to say about encounters with the pure devil:

> *"There will and must always be a victor and a vanquished. And no matter what the outcome, the contact is in part fatal for the exorcist. He must consent to a dreadful and irreparable pillage of his deepest self. Something dies in him. Some part of his humanness will wither from such close contact with the opposite of all humanness- the essence of evil; and it is rarely if ever revitalized. No return will be made to him for his loss."*

The primary purpose for this chapter is for the Occult Investigator to know exactly when the proverbial "*shit hits the fan*" and to know the telltale signs of an infernal presence. In the case of an actual demonic possession or infestation, it is of the utmost importance that the Occult Investigator not attempt to bite off more than they can chew. In cases which inexperienced Occult Investigators have attempted to deal with demonic entities, these have shown disastrous, if not catastrophic, results both to the Occult Investigator themselves and to the victims of such misfortunes.

In addition, in the unfortunate event of an infernal encounter, a number of basic yet high-risk responses are included later on in the chapter as a LAST RECOURSE in case an exorcist of the corresponding Faith of the victim is unavailable to assist. It is of the highest importance that the Occult Investigator understands that unless they are not only an advanced student of the Occult but an exorcist recognized by the diocese and the Church, those who are to attempt any form of exorcism must have the blessing of the Faith they represent. For without such, the consequences would be extremely dangerous.

This chapter is not meant to be a manual for heroes; it is meant more as a disaster-response protocol than a tool to bring attention, fame and glory to an over ambitious Occult Investigator. Anyone who has had the misfortune of any kind of infernal encounter would consider a fool of the Occult Investigator who would actually wish to encounter such. In most documented encounters of genuine exorcisms, such have always taken a toll on the exorcist that they rarely last long due to the taint that true evil leaves upon the noble exorcist.

Furthermore, this not only applies to the exorcist himself but to those present. There were documented cases where nuns and all present were not directly possessed but were tainted into insanity and suicide by the stain that true evil brings. Such a case has been called a case of being touched by evil, where the mere exposure to the forces of true evil scar the mind, heart, and soul of the participants present, thus driving them to insanity.

Thus, let this be the official warning to those who wish to glorify themselves by confronting evil. You have everything to lose and nothing much to gain.

Spiritual Evil and Human Evil

Before going any further, we must first emphasize the difference between human evil and spiritual evil so that the Occult Investigator may fully understand the motif and intentions of the spirits they encounter.

Human evil, from an Occultist standpoint, can be described as the act of utilizing the gifts and abilities of the spirit world in the service of the occultist but at the cost of another. Be it in the form of pacts, spells, or rituals, the essence of human evil can be encompassed in one word: selfishness. It is thus, important, for the Occult Investigator to understand that through the existence of human evil we experience the anomalies in humankind that exist today, such as the rapist, the murderer and worst of all, the rogue occultist.

The existence of human evil is the ultimate gratification of the ego through any means and by any costs even if it is at the expense of another person's well-being. In his book, *The People of the Lie*, M. Scott Peck stated that "*Satan has no power, except in a human body.*"

Human evil is important for the Occult Investigator to understand for it will be the building block for recognizing and resisting further spiritual evil that the Occult Investigators will be dealing with. Human evil can be seen in its many forms by simply turning on the television and watching the news. We see its forms in all the evils that humankind commits out of the selfishness of their own heart.

There is, however, one important note to consider when dealing with human evil. Human evil, in spite of its worst of atrocities, has the hope of redemption within it. Humans, no matter how evil they become, have the hope of redeeming themselves and doing good should they so will it.

However, in the case of spiritual evil, it is not the same. When dealing with demons of the infernal, they have no hope, no love, no goodness within them. Such emotions are beyond the scope of their existence. They exist for one reason and one reason alone: mayhem. They are incapable of the most basic of loving emotions simply because it is beyond their purpose in existence. In other words, it is safe to say that there is the hope of saving a human from evil but there is no hope in saving a demon from the purpose it has been created.

The Dynamics of Demons

The next focus of our discussion is for us to take a deeper look into demons and how they work. Demonology dates far before the time of Jesus Christ himself. Some of mankind's first encounters with demons are stated within the Bible, where we are given cases where Jesus himself expelled demons from those who were unwittingly possessed by them.

Further accounts of demonic attack throughout the years have thus equipped Occult Investigators and Occultists of the past with further information to help us understand the differing means which demons can manifest themselves. Although demonic possession is one of the most common and frightening cases in which demons appear within this world, it is not the only means of how demons may manifest.

Chosen For Possession

The late psychiatrist and exorcist Dr. M. Scott Peck helped shed light on the reasons why certain individuals are chosen by demons for attack over other. In his book, *Glimpses of the Devil*, Dr. Peck shared that:

> *"It is natural, then, that it (Satan) and its minions would afflict on those human beings who represent a particular threat to the forces of darkness. In other words, it is this potential holiness, I believe that is the reason the devil pays them special attention."*

With this revelation in mind, we are led to believe that in most recorded cases of demonic possession, it is not that the victims of possession who are evil in themselves. On the contrary, it is their innate holiness and ability for good that attracts the forces of darkness into their lives. The forces of darkness would never want to give any chance for such holy people to achieve their full potential without the forces of darkness having their say about it.

Demons are strangely a combination of what Dr. Peck called a combination of immense intelligence but immense stupidity. In the days of yore, demons would possess some unfortunate individual to affirm their existence and to blaspheme against the holy name of God. However ,in this day of technology and information, the methods of demons have changed. Luckily though, the means of combating demonic possession has changed as well. With the introduction of psychiatry and psychological therapy into the world, we now have more tools against the afflictions of demons. But as the fact says, if our methods have improved, so can be said about the enemy.

Demonic Manifestations

There are many theories of the why behind demonic manifestations take place. One of the most common is the invitation of demons into one's life. There is a sense of cooperation on the part of the victim with the demon(s), for it has been the agreed upon theory that demonic manifestation can only take part in the victim's life should they allow it to happen. Loss of control to the demon is partially the fault of the victim themselves, for Dr. Peck further stated in Glimpses of the Devil that:

> *"In becoming possessed the victim must, at least in some way, cooperate with or sell out to the devil. Such cooperation can range all the way from consciously and deliberately making an actual pact with the devil to something so seemingly innocent as a twelve-year-old incest victim choosing to believe her step-father's lie in preference to facing a reality almost too painful to bear."*

It is also understood by most exorcists that such decisions or sell-outs are made under great duress upon the victim, which is usually the point of where demonic sabotage/oppression ends and further demonic affliction begins. Therefore, it is important for the Occult Investigator to understand the different means in which demons may manifest within the lives of their victims.

Demonic Sabotage

The next form of demonic manifestation we shall look at is demonic sabotage. In the case of demonic sabotage, we can look at such as being a precursor to further malevolence against the said victims. Under the stages of demonic sabotage everything that can go wrong will go wrong for the victim. Many occultists believe that in the case of demonic sabotage the strange series of unfortunate events are not meant to harm the intended victim but to weaken their will. The demons believe that the more hell the intended victim is put through, the easier it would be to gain a foothold within the life of the victim once their will has been weakened enough.

In Hostage to the Devil, the familiar spirit known as "*Ponto*" was literally sending its victim "*Jamsie*" on a nosedive by the seemingly nonstop catastrophes that occurred in his personal life. Such was done with the hopes that *Jamsie* would eventually crack and permit the familiar spirit Ponto into sharing his life with it.

Signs of demonic sabotage can vary from a seemingly un-coincidental pattern of failures, catastrophes and disappointments all meant to break the will of the victim. In all honesty, the victim of demonic sabotage seems cursed for lack of a better word. It seems as if everything they attempt to do is marred with failure and disappointment. In the end, though, it will be up to the victim if they are going to give in to such unfortunate occurrence or if they will fight to their last breath against such opposing forces.

Demonic Oppression

Once enough "hell" has been inflicted to break the will of the intended victim, the next step is Demonic Oppression. In the case of demonic oppression, the demon has now gained a foothold in the life of the victim in question. It is important to note that demonic oppression will only occur when the target of such gives in to despair and allow themselves to be oppressed, in hopes that the failures and disappointments will end. This could not be any further from the truth, for once the victim gives in to the pains of oppressions, further demonic afflictions can and will occur which will contribute to the total misery of the victim.

In the case of demonic oppression, the victim has allowed hell to control their lives. They seem to have lost all hope in anything good and pure, and have become unwitting agents of hell. Their attitude towards life becomes pessimistic and negative, and usually is filled with feelings of spite, anger, rage or depression, if not an ugly combination of the four.

Types of Demonic Manifestation

Depending on the temperament of the victim, several things can happen from this point once the talons of the demonic have ensnared the victim in question. Since not all individuals are the same, the means in which demons may manifest in the lives of their intended victims are also varied. The following examples are given for the Occult Investigator to understand the ways that demons take control of the lives of their intended victims.

Following the description of each malady is a list of symptoms and signs to look for within the supposed victim, and the most immediate response the Occult Investigator may employ if confronted with an actual case of such.

Malevolent Obsession

In the case of malevolent obsession, the victim will not be possessed per se for they will not be under the direct control of the demon in question. However, the victim's mind will be flooded with thoughts of self-destruction and degradation by the demon(s). The cause of thoughts of such a nature have been said to be the result of practices of ritual magick gone wrong by occultists who were unprepared for such practices. However, other causes such as extreme emotional states or their chemical equivalents have been known to attract the demons of malevolent obsession into the lives of the victim.

It has been stated in many papers of the Hermetic Order of the Golden Dawn that Malevolent Obsession is commonly frequented by mania and is still is frequently its cause. A further look into malevolent obsession shows us that the victims are not being goaded to permit the demon to enter their lives, but is being goaded with thoughts of a derogatory nature. The victim of malevolent obsession will find themselves overwhelmed by what author John Michael Greer called in his book, *Circles of Power*, "*irrational ideas and compulsions that drives its victim in some more or less self destructive direction.*"

As previously explained, Malevolent Obsession underlies the fact that the demon(s) are in fact trying to flood the victim's mind with self-destructive thoughts and thus, is attempting to influence the victim towards self-destructive actions. Such thoughts are not to be mistaken with other psychological ailments such as manic depression, for in the case of Malevolent Obsession, the victim can seem perfectly happy one second and near suicidal and self-destructive towards themselves the next.

The Occult Investigator should take time to talk and counsel the target to the best of their ability in order to ascertain how such thoughts and feelings have been present in the victim's life. The most important fact here is to get the target to believe and agree that such thoughts are external and not of their own making. In a confirmed case of Malevolent Obsession the target will need to be regularly checked up on by the Occult Investigator and constantly affirmed that these thoughts are indeed made intentionally directed towards the demise of the victim. It helps to affirm the strengths of the victim in such times and encourage them to fight against such thoughts. Should the aggression of such worsen, Warding techniques given in the previous chapters though the utilization of incense and holy water will help keep the victim protected for a certain time being. Should the aggressions continue, though, a session of deliverance (to be discussed in the next chapter) or a full banishing ritual may need to be employed to ensure the safety of the victim.

Demonic Influence

The term "demonic influence" is what I coined to signify cooperation between the demon and the individual present. Usually reserved for those with the most stubborn of temperaments and strongest of wills, Demonic Influence signifies that the person who was under demonic sabotage or oppressions refuses to surrender themselves to the control of the demon present. However, they open themselves up to cooperation with such entities by allowing the demon(s) in question a certain say in their affairs. The victim of such recognizes the demons present and at times may even agree with the suggestions that the demon(s) give but the will powers of such individuals are too great for even the demons to overcome. Therefore, the demons are content with having a certain level of influence over their intended target. In such cases, if the victim is not careful, demonic influence can be an entry point for what is later described as Perfect Possession, the worst of all demonic manifestations. Through their hunger for power, the victim, in fact, sells out to demonic forces but under conditional terms. They allow themselves to be agents of the demons on the condition that they keep their own minds and bodies. Lust for power can be one of the most dangerous conditions when dealing with demons. Demons are almost always willing to give in to the seemingly one-sided agreements only to take their share when the victim is not expecting it. The most common case of demonic influence can be seen in the practices of many demonologists, such as the fabled Dr. Faust, and how their cooperation with demons ended up being the cause of their ultimate demise.

In the case of Demonic Influence it can be clearly seen that the individual has given in to their "*shadow self*", the negative aspect of their persona that contradicts with any goodness within themselves. Although they will possess the same morals, ideals, and structures that they were accustomed to before the demonic influence began, they will, in essence, seem to be a corrupted version of themselves not under demonic control but in cooperation with such demonic forces. They are in total control of their actions and are in agreement with many of the suggestions that the demons(s) present towards themselves. This affliction is indeed the most dangerous form of demonic manifestation for this is the easiest way to what is called Perfect Possession, the case where the individual loses all hope of being free from the manifesting entity. An overwhelming lust for power and megalomania can be seen by those under demonic influence. They seem and think that they are invincible and are more than willing to prove their supposed strength to anyone who stands in their way.

The Occult Investigator must deal with such a scenario with kid gloves simply because it would be very easy to agitate someone under the illusions of Demonic Influence. As explained previously, they are corrupted versions of their true selves and have embraced the powers of the demonic in order to bring about their own ends. Before any remedy is to be attempted, an appeal to the TRUE self of the victim must be made, a reminder that before all of the illusions of grandeur and lust of omnipotence there was a kind, loving and caring individual who predated the influence of such demons. However, if the victim is not willing to cooperate and is too obsessed with their own quest for power and self-gratification then there is little that can be done. If successful with the appeal to the TRUE self, the Occult Investigator may employ protective warding and banishing to the home and area of exposure of the victim in order to cleanse such areas from demonic infestation. Once done, the Occult Investigator should close the psychic centers of the victim then may employ the beginner's exorcism to free the victim from the snares of the influencing demons.

Partial Possession

In the case of Partial Possession, the victim can already be seen to be undergoing certain changes in their lives contrary to their character. This stage can be considered the tightening of the noose by the demons in an attempt to gain further control over the individual. In this case, the demon starts showing itself in the violations of character seen in the individual. For example, let us say that *Mr. Z* is a devout catholic who attends Mass regularly on Sundays, he is faithful to his wife and is a strong anti-drug advocate. In the case of partial possession, *Mr. Z* will be seen in violation of the intricate moral values that define his character, i.e., he might be seen using drugs, in the act of infidelity towards his wife, etc. Most individuals will notice a strange twist of character within the victim contrary to how the individual was known to be. Most certainly, such changes will be for the worst and never for the better. This stage is the final warning before demonic possession occurs. When the victim's control over their lives begins to wane, a full-blown case of demonic possession will then occur.

As has just been described, the individual in question will be acting totally out of character; they will literally become walking, breathing contradictions of who they used to be. Their moral ethics will no longer exist and it will seem as if this individual is no longer who they used to be. They will still possess all knowledge that the victim possessed and have the same memories and thoughts of who they used to be, however they will be an entirely different and unrecognizable person. It will seem almost as if someone/something was controlling their lives instead of themselves.

The Occult Investigator should take this time to psychoanalyze the victim, asking them if indeed they are doing such actions because they want to or because they are being compelled by some outside force even without them being aware of it. Regardless of the answer, the Occult Investigator must ascertain what caused the victim to start acting so out of character. It should be noted by Occult Investigators that most people under partial possession are not even aware that they are being demonically infested to being with. It is, thus, important for the Occult Investigator to help the victim of such realize that such thoughts and actions are not their own, and thus encourage them to fight against such invading thoughts. It is, thus, a very dangerous time when one is partially possessed for their decision to fight or not to fight against such entities will be the precursor to see if the case will escalate to full Demonic Possession or not.

The last of the four types of demonic affliction is one that must be properly and clearly defined in order for the Occult Investigator to understand to the clearest point possible. In the case of demonic possession, there is no room for error. The more knowledge on this topic is acquired, the more the safety of the Occult Investigator is ensured. Therefore, a considerable portion of this chapter shall be dedicated to the description of Demonic Possession.

Full Demonic Possession

The last example of demonic manifestation is the case of full blown demonic possession. In this form, the demon takes control of the life of the victim in question. From the use of vocal function, bodily action and even through the thoughts and actions of the victim--they can all be taken under the command of the demon(s) in question. It is important for the Occult Investigator to understand, though, that there are various stages the two forms of Demonic Possession given by Malachi Martin in his book, *Hostage to the Devil*. These are the forms of Imperfect and Perfect Possession. In Imperfect Possession, enough of the victim remains even if under the control of such demons for the exorcist to redeem. Victims of such realize the mistake they have made by allowing such an evil force into their lives. The victims of imperfect possession will cling on to dear life and to whatever they can of their bodies and their souls. Deep within such victims is the utmost desire to be free of such demons. In Perfect Possession, however, the point of no return has been crossed. The victim has already totally given themselves up to the control of evil. There is no outward sign of a demon residing within them at all. Those who are perfectly possessed will not react to the touch of holy water, nor hesitate to discuss religion. In this case, the will of the individual has been totally overshadowed by the Demon and any form of exorcism is unlikely to succeed.

Since Demonic Possession is one of the most well-known forms of demonic manifestation to date, we shall take a further look into the different aspects of demonic possession starting with how possession itself occurs. For starters, Malachi Martin revealed in Hostage to the Devil that there are three stages in which demonic possession occurs:

Stages in Demonic Possession

1. The First is what he called the **Entry Point**, where he shared, "*the evil spirit enters an individual and a decision, however tenuous, is made by the victim to allow that entry.*" It is said that, at this stage, the possessing spirit works on a particular trait or weakness present within the victim. Weaknesses such as drug addiction, personality disorders, alcoholism and many others will usually be the means through which the demon will attempt to gain entrance to the magnetic sphere of the victim.

2. The next stage is what Martin called the **Stage of Erroneous Judgment** "*by the victim of possession in vital matters, as a direct result of the allowed presence of the possessing spirit and apparently in preparations for the next stage*". At this point, the entire belief and thought system of the victim is either broken down or corrupted by the demonic presence in order to leave them with literally nothing solid to believe in. This lack of solid beliefs leave them open to the suggestions of the demon and thus allows for further control to be exercised by the demon upon the target. The point of this stage is to fool the victim into accepting the presence of the demon within their consciousness due to the warping of their judgment and their lack of solid reason.

3. The third stage is the one known as the **voluntary yielding of control** by the victim of possession, where Martin explained that, "*the victim yields control of a force of presence that he/she feels is alien to himself and as a result of which the possessed loses control of his will and so of his/her decisions and actions.*" During this stage, the victim will either consciously or unconsciously give their consent to the controlling demon. It is important to note that possession will not occur unless the victim of such demonic malevolence allows in one way or the other the possessing spirit to take control of them. This is not an instantaneous process, for possession itself is a very long-term process where the willpower, judgment and control of the victim in question are gradually chipped away at.

Certain telltale signs have been noted when victims start experiencing the earlier symptoms of demonic possession or any other form of demonic attack. The following signs are some of the most common symptoms that the Occult Investigator can look for when dealing with the alleged cases of demonic possession. It is, however, important for the Occult Investigator to note that while doing the preliminary investigation on the possibility of any form of demonic attack that they not use leading questions during their investigations. In the case that the Occult Investigator is dealing with a supposed case of demonic attack, it is important for the Occult Investigator to allow the alleged victim to give their account of their experiences without any form of suggestion on the part of the Occult Investigator. Once done, the Occult Investigator may take note of the possible symptoms of demonic encounter, and thus make their diagnosis from there.

1. In some cases, victims of demonic possession have been witness to "strange faces" appearing suddenly in the strangest of places and on the most unexpected of people, and disappearing just as quickly as it appeared. In Hostage to the Devil, the case of *Uncle Ponto and the mushroom-souper*, the victim of familiarization, *Jamsie*, experienced is what Martin called a series of hide-and-seek appearances of this strange face for years. It was an attempt to make a form of rapport between the demon and *Jamsie*, its intended victim, in order to use such as an entry point for further possession.

2. Another commonly stated occurrence in the cases of demonic possession was the s trange **feeling of some invisible presence** within the vicinity of the victim. Although it can be mistaken for simple paranoia at times, this feeling will be present only in places frequented constantly by the victim of demonic possession, such as the home and the office, thus evoking a feel of dread in the presence of the person. Those close to the individual will feel that something has changed for the worst in the individual, and they will feel a sense of fearfulness in all their encounters. Those who do not already have previous relationships with the victim will feel driven away or even repulsed in the presence of such a person. It is important to note that those who are infested by demons can also become unwitting psychic vampires in the process, for when such a person appears, they tend to sap all the life from those present, leaving them weakened and tired in their wake.

3. In several cases of possession, the aggressing spirit will **attempt to isolate and detach** their intended victim from the rest of society in an attempt to weaken the will of their victim, so that they may succumb to the thought of entertaining and even accepting the presence of the spirit in question. By isolating the intended victim from the rest of the world, the demon would thus have more opportunities to goad the unwitting victim to allowing the demon to exist within the victim. Thus, it is important for the Occult Investigator to observe the social habits of the possible victims in question. The more isolated, the more alone the victim, the more likely the chances are that they will give in to such a relationship with a demon. In some of the documented cases of demonic possession, such as Marianne K and the Smiler from Martin's *Hostage to the Devil*, the victim Marianne K literally turned herself inward from society and from any contact with her loved ones and associates. Fortunately, her brother was able to piece together that Marianne K was not suffering from any mental illness but, in fact, from demonic possession altogether.

4. As a last telltale sign, the individual's features from time to time may shift from that which are of their own towards that of a reptilian creature, be it a snake, salamander or lizard. The serpentine features should be noticed by the Occult Investigator. While the possessed is undergoing exorcism, it has been noted that victims tend to slither on the ground and contort their bodies in an almost snake-like manner. Features on the face of the individual also will differ. It is during this "**serpentine look**" that the individuals seem much altered from their normal state. The victim's eyes will also resemble that of something wicked. Indeed, when demons have enough of a hold over their victim, their features also begin to manifest in the physical aspect of the individual.

Although the previously discussed topics are some of the widely known forms of demonic manifestation within this realm, one of the most important terms for the Occult Investigator to know is the term known as demonic familiarization.

Demonic Familiarization

It has been said earlier that demons can manifest in this world through a number of different means. Familiarization, though, is one of the ways in which the Occult Investigator must highly concern themselves. In familiarization, the demon is extensively trying to possess the victim entirely, but is, in fact, trying to co-exist within the body of the said victim. Such a relationship can, in fact, lead to further forms of possession, and thus should be observed even at this stage. Malachi Martin gave a perfect description of familiarization:

> "***Familiarization*** *is a type of possession in which the possessed is not normally subject to the condition of physical violence, repugnant smells and behavior, social aberrations, and persona degeneracy that characterize other forms of possessions, The possessing spirit in '****familiarization****' is seeking to '****come and live with****' the subject. If accepted, the spirit becomes the constant and continuously present companion of the possessed. The two 'persons', the familiar and the possessed, remain separate and distinct. The possessed is aware of his/her familiar. In fact, no movement of body, no pain or pleasure, and no thought or memory occurs that is not shared with the familiar. All privacy of the subject is gone-- his/her very thoughts are known; and he knows continually that they are known by this familiar. The subject themselves can even benefit from whatever prescience and insight the familiar enjoys.*"

Simply speaking, in the case of familiarization, the demonic forces have literally "chosen" a target for further malevolence through the use of a lesser spirit, which is meant to co-exist within the victim's consciousness. However, unlike other forms of possession, the familiarizing demon will try to exist in a symbiotic way with the victim instead of controlling them totally. Through the process of familiarization, further damage may be inflicted upon the victim of demonic manifestation.

It is very likely that the familiarizing demon will do all it can to gain the permission of the victim in question. However, the more the victim fights against the request of the demon in question, the more stubborn it will become. Literally, it can be considered a case of a demonic nuisance that can lead to possession, if not properly dealt with during its earlier stages. It is, thus, important to note though, that in the case of familiarization, the demon in the earlier stages usually has no foothold with the victim. Simply put, the demon in the case of familiarization can be looked at as a crooked salesman who wants to sell himself to the victim. Ultimately, it is up to the victim to either decline or accept the requests of such a demon, no matter how persistent the demon may be.

Demonic Types: The Incubus and the Succubus

The next topic is a look into a common form in which demons have been known to malign humans. Through this form, demons are said to steal energy from slumbering humans against their will through sexual intercourse. Demons of this sort are known as the incubus and the succubus.

They are said to take the form of an attractive man or woman who would, during the night, have intercourse with the slumbering victim, thus stealing prana from the victim in the process. It has been recorded that victims of visitation of the incubi/succubae, although ecstatic from a strange sexual encounter the night before, are usually left with a feeling of weakness and lack of energy the following day.

When dealing with a victim of visitation by incubi/succubae, the best way to protect them from further visitation is to place a banishing ward on the foot of their bed. To do so, the Occult Investigator is to simply wet their forefinger and middle finger in holy water and trace the banishing pentagram given in chapter three at the foot of the bed of the victim with the head of the pentagram pointing towards the area where the victim usually lays their head. In the absence of holy water a solution of water and salt can be used as replacement; however, the potency of this ward may be affected.

Demonic Infestation

We shall now take a closer look into a term that I call Demonic Infestation. In the case of demonic infestation, a certain area, such as a home, office, piece of land, etc., has, for one reason or another, gained the attention of the forces of the infernal. In such cases, the place becomes both spiritually and, at times, even physically blighted. Nothing good can grow from such a place unless the infestation is banished and the area is proper cleansed.

There have been several known signs of demonic infestation in a certain area but before we proceed to the signs of such we shall first take a better look into the possible reasons why areas have become home to demonic malevolence.

1. Since demons and devils are said to be beings of evil, they are thus attracted to all that opposes good. Places where great evil were committed such as sites of mass murder, torture, and any other form of inhuman violation that aids in the production of massive amounts of negative emotional energy may draw demonic activity to the area. Since demons are incapable of positive emotions they, thus, are drawn to the output of negative emotions' energies such as pain, torment, depression, anger, rage and suffering as ants would be drawn to sugar.

2. Another known cause of demonic infestation in areas is the misuse and improper practice of the Occult arts such as those pertaining to summoning of spirits. If such summoned spirits (*especially demons*) are not properly and effectively banished, they are known to linger in these areas where they have been summoned. It is important to note that in the summoning of spirits, it is well known that if not properly dismissed, the entities called upon will continue to linger and exist even past the lifetime of the occultist who summoned them.

3. Lastly, the third most common reason in which areas become infested with demonic presence are due to the acts of blasphemy and sacrilege towards sacred beliefs and structures, such as churches, temples and other places of worship. Such acts allow the demonic entities in question to penetrate the innate goodness of such places in order for such evil to spread. Such have been the reports of churches, for example, where acts of child molestation or vandalism of the sacred religious objects have continuously occurred and other depravities have been conducted. Such causes the naturally positive energies in the corresponding area to be tainted with the evil by those who had the inhumanity to commit such acts.

Now that we have taken a proper look into the three most common reasons why areas become infested with demonic energies, we shall now focus upon the telltale signs of demonic infestation.

Thus, it is important for the Occult Investigator to realize that just as there are those people and places that are haunted, the same can be said about the spirits of the infernal. There are those people they intend to attack and there are also places which they may choose to taint with their presence.

The Ouija and Demonic Possession

We shall now discuss one of the most subtle means of possession that most people tend to overlook. This is the use of the **Ouija Board**.

Many scholars on the topic have said that when one is using the Ouija board, one is communing with the spirit closest to the vicinity. This has a hidden truth behind it. If the Ouija can be used to contact spirits within the area, it is equally important to know that the same result can occur with infernal spirits.

Using the Ouija Board can be likened to dialing random numbers on a telephone. Sometimes the person using the phone gets nothing. At other times, they may, in fact, come in contact with another individual. In the case of the Ouija board, though, it is difficult to ascertain if indeed you are communing with a benevolent spirit or not.

In all honesty, and speaking entirely from personal experience, the risks of such are indeed too high for me to recommend to any student of the Occult. The dynamics of how the demon takes control via the Ouija board are strangely similar to the other cases of demonic possession. Without the victim knowing it, they are making themselves more and more open to the entry of a malevolent spirit in their lives. The more the victim believes they are communing with a spirit, the more they are allowing the spirit in question to enter their magnetic sphere. This is also why playing alone with this game has always been warned against.

Politics of the Abyss

A rather fascinating topic that most of those who have had encounters with demons observe is the fact that a strange hierarchy exists within ranks of hell. There have been several occultists who have explored and attempted to understand the working of the pit itself. Therefore, I will not attempt to re- elaborate here what has already been documented by the occultist of yore. However I will, at this point, share a personal perspective of the politics of the abyss.

From all my personal experiences and research, demons are very selfish creatures. They possess no particular thing that they can consider their own, in fact even their wills are subject to the machinations of their infernal masters, primarily that of the prince of darkness himself. It is no wonder why they are so eager to take control of any unwitting individual they can manage to coerce.

A rather fascinating topic that most of those who have had encounters with demons observe is the fact that a strange hierarchy exists within ranks of hell. There have been several occultists who have explored and attempted to understand the working of the pit itself. Therefore, I will not attempt to re- elaborate here what has already been documented by the occultist of yore. However I will, at this point, share a personal perspective of the politics of the abyss.

From all my personal experiences and research, demons are very selfish creatures. They possess no particular thing that they can consider their own, in fact even their wills are subject to the machinations of their infernal masters, primarily that of the prince of darkness himself. It is no wonder why they are so eager to take control of any unwitting individual they can manage to coerce.

But, as mentioned earlier, as times have changed so have the means in which the demonic choose to manifest. Instead of direct possession, demons have modified their means in order to more subtly influence the world of men. In many cases looked into during the research of this book, demons have chosen many indirect means of corruption, subterfuge and beguiling influence in order to control victims whom they may use towards whatever ends they see fit.

In the end, humans become more like chess pieces towards demons and infernals for a purpose that is still hidden from us. Some rather adept humans with greater psychic and intuitive talents can even sense when demons are present either to tempt, corrupt, beguile, or even destroy. Although other humans can be oblivious, the humans who can detect and even commune and bargain with such demons are what we call demonic agents, with such bargaining being the building block of demonic influence.

Demonic Agents

The term demonic agents are the title given to any individual who may be employed either willingly or unwillingly by the manipulations of demons. Such individuals are rarely the target of possession itself, but simply used as tools in order to achieve a larger goal that the demons(s) may have in mind. In some rare cases, the agents of the demonic are also privy to information about the working and plans of the demons and what they may be up to.

It has been a subject of speculation as to whether or not demonic agents are general property of hell itself or underlings of one particular demon. However, this author is inclined to believe a combination of the two.

Since in the study of *demonology*, there are differing demons for different purposes, it would only be prudent for us to presume that such demons have as well differing potentials and strengths, as well as a rather interesting correspondence of weaknesses. If one demon may take a liking towards a particular agent, it would thus not be beyond its description to attempt and take such an agent from its controlling demons. In focusing on the way that demons interact with one another, we can think of hell as like a very corrupt corporation. In the eyes of their infernal masters, if one demon gets swindled over by another, it simply shows that the demon in question was either too weak or too stupid to maintain his possession. Demonic agents, though, even if they seem to be assets, can be both a turning point in the affairs of the infernal or its huge Achilles' heel.

If cooperative with their host demon, it has been noted that the host demon can and will grant a rather interesting array of "*privileges*" to the agent for his obedience. Such privileges, though, are very superficial and usually temporary. The host demon will do all it can in order to keep its "*pet*" safe and content. However, the demonic definition of content rarely coincides with the human one.

As the agent continues to cooperate with its host demons, more and more of the demon's thoughts begin to enter the mind of this selected agent. This point is where the agent is given their choice. If they continue to serve the demons they have agreed to cooperate with, they will slowly but surely fall under the spell of perfect possession, losing themselves totally to the whims of the infernal. However, if, at any time, the agent chooses to break free from the demon's influence and manipulations the true threat to the infernal is exposed. For as the agent allowed the demon's existence in his or her own mind, the thoughts of such a demon are exposed and thus the rebellious agent is now in a position to interfere with the ploys of the infernal.

It is safe to say that if an agent of the infernal decides to switch loyalty from one denizen of hell to the other that there would be little objection on the part of the barons of hell. From their point of view, Hell still benefits regardless which denizen of the pit controls the agent. However, once an agent decides to interfere with any plan of hell and solicit the help of God in hopes of redemption, it would be safe to say that such an upstart would gain what is called the *enmity of hell*. For working within the bounds of infernal tribute only to betray the forces that any agent once served is nearly tantamount to turning on the Mafia. It is expected that revenge and retribution shall be unleashed upon such an individual.

The acts that hell will take upon such an individual will indeed be not only troublesome but painful, for the last thing hell needs is another turncoat they have to deal with. In several cases where demonic agents found the courage to redeem themselves by attempting to intervene with the plans and schemes of hell, such individuals have found themselves marred with misfortune, pain, misery, and suffering. Ultimately, as a punishment for betraying the forces they once served and as a final test to see the extent of their dedication towards the Light.

Throughout the study of demonology and even within the literature of fiction such as *Dr. Faust* and even the *Portrait of Dorian Grey,* there has been what is known by most folk as a "deal with the devil". In the study of the Occult, such a deal is called a Contract from Below and thus, is an essential subtopic of this chapter for the Occult Investigator to learn more about.

In a contract from below, the individual (I will not use "victim" in the description due to obvious reasons) openly invites and strikes a bargain with the forces of the infernal, be it demons, devils or the Prince of Darkness himself, through a deal in either a written form or simply as a verbal condition set between the witless victim and Hell. In this case, the individual uses the contract as a form of negotiation between him/herself and the forces of darkness in order to gain a certain favor or result. Such an ill-recommended practice can be the entry point for all forms of demonic manifestation, especially influence and possession.

In most cases, especially in fiction, a demon is first summoned and a written contract is created stating the exact terms of such a contract. The contract then is signed in blood by the individual, thus permitting the demonic entity into the individual's magnetic sphere and thus binding the individual into the contract.

In the past, the agents of the infernal demand that any form of service from hell would equate to the exchange of one's soul. However, in these modern times as mentioned previously, the methods of such have changed and such a contract need not even be written as long as the consent and cooperation of the unfortunate individual be given. In most cases, those who engage in contracts from below usually end up as demonic agents and thus coincide with the description of agents as stated previously.

Demonology and its Abuses

There are those wily occultists who delve into the practices of demonology in hopes of learning to control the powers of the demons of hell. Through the utilization of rituals from books of antiquity, the demonologist attempts to call forth a demon from hell in order to do his/her bidding. Such practices are not only ill-advised for beginners but even disastrous to those who attempt them without the proper experience and occult eductation, especially when even the slightest error befall the occultist in question

Although as strange as it may seem the practice of Demonology goes as far back as the time of King Solomon, where through the blessings of God he was given the power to control and command demons in order to build his temples. This shows to us that against all modern stereotypes there has been those who have practiced demonology for benevolent reasons. However the focus of this section is to zero in on those who would use demonology for malevolent and even evil purposes. Furthermore those with true knowledge and expertise in the field of demonology rarely waste the hard earned talent on attacking enemies. Those "dabblers" who enter the realm of demonology with the hopes of settling old scores however are in most cases the bigger danger to practitioners and society as a whole.

Utilizing incantations, prayers, sigils and seals of their desired demons, the Demonologist's focus is the turning of the forces that the demons employ to the advantage of the Demonologist. For by knowing the name and sigil of the said demon the demonologist may attempt to bring forth such a demon via the practice of evocation.

It is important to note that those who misuse the practices of demonology without the proper protective measures and experience would in fact gain the taint of the demons they attempt to summon.. Those with well-developed intuitions will feel very uneasy in the presence of such individuals and will naturally be repulsed by such a person. The practice of Demonology can be said to be risky, at least, and dangerous, at most and should only be attempted by those with the most advanced levels of occult and magickal understanding, for with the slightest error the aspiring demonologist may find themselves under assault of the very demons they attempt to command.

However It is also known that through the incorrect commanding of said demons, such occultists gain the enmity of these demons that will patiently wait for the demonologist to be weakest before extracting their revenge.

It is important to know that when dealing with those who misuse demonology on an aggressive perspective, Can be considered similar to fighting a terrorist in possession of a nuclear weapon. The terrorist themselves are rarely aware of the potency of the weapon they use and will end up destroying themselves if they are not careful. The same ideology can be said about those who dabble with the art of demonology.

Dealing with rogue occultists in demonologists it would be essential for you to focus on defensive measures instead of offensive ones, and let time be the final arbiter of the fate of the demonologist. No Occult Investigator without the proper training and experience should ever attempt to counter the actions of a demonologist with further acts of demonology for such would only increase the complexity of the conflict to an exponential degree.

The Prince of Darkness and the Father of Lies

As a last topic before we proceed to the last practical measures of this chapter, we shall take a look into what we know about the father of lies, the Prince of Darkness.

Christian Biblical lore informs us that before the dawn of mankind, Lucifer (ironically meaning, "*light bearer*"), the most beautiful of God's angels, enticed a revolt in heaven which resulted in the ultimate defeat of Lucifer and the exile of the Light bearer and one third of the angels of heaven into Hell. From an occultist's point of view, we shall leave the legend of the Fall as it is and proceed to accounts of the modus operandi of the father of lies in the human world. Should the reader desire to know more of the Fall, many sources have been written by biblical scholars for your additional reference.

What occultists and exorcists alike agree on is that, other than being an arrogant being, the Prince of Darkness is also a very vain one. He has been known to revel in its pride and is not beyond using lies and deception when dealing with humans.

To the Prince of Darkness, humans are nothing more than pawns. From the Christian standpoint, when the Christ incarnated into the human body of Jesus and defeated the Prince of Darkness through his vigilance against temptation and death at the cross, the Prince of Darkness took the greatest blow to its ego. It was bested by something it considered less than him. It was here that the father of lies took its vendetta on humankind, whom God so loved.

After his banishment from paradise, the Prince of Darkness realized that it could never defeat the Divine directly. Such a confrontation was already proven as futile. Therefore, the only way in which the Prince of Darkness had any hope of getting even was through the corruption of the beings that God favored most.

As we know, the Prince of Darkness is incapable of any forms of love; at the same time, he is very possessive over the demons and devils that are under him. In cases of demonic possession, it has been noted that after the possessing demon starts to lose control, Satan or Lucifer or someone correlating to the Prince of Darkness attempts to take the reins of the possession. It has been a common fact that the Prince of Darkness would show itself during the later stages of possession. As the lesser spirit begins to lose control of its victim, the greater spirits would attempt to regain such a control. It was even stated in the Bible by Jesus himself that it is entirely possible for a person to banish a single demon only to have several more come to take its place, if not a worse one altogether [1].

From this fact we can begin to have a better understanding of the way demons in the pit work. They can be considered squatters of the soul, and when one vacates a certain victim it is not surprising that several attempt to claim the vacant spot in the soul of the victim.

If there is one thing that demonologists, exorcists and occultists alike agree on, it is that the Prince of Darkness – or Satan, Lucifer, The Devil -- is indeed the father of deceptions. In cases where its presence has been recorded, it has been totally expected for it to tell the truth one moment only for it to give an endless string of revolting lies the next.

---

[1] Matthew: 12:43-45

Therefore it is important for the Occult Investigator to note that if ever they find themselves experiencing someone under possession, they should keep their intuition and composure when approaching the presence of such agents. The Prince of Darkness will do all it can to break the wills of everyone present and defeat the hearts and minds of those who attempt to banish it from what it would consider its puppets.

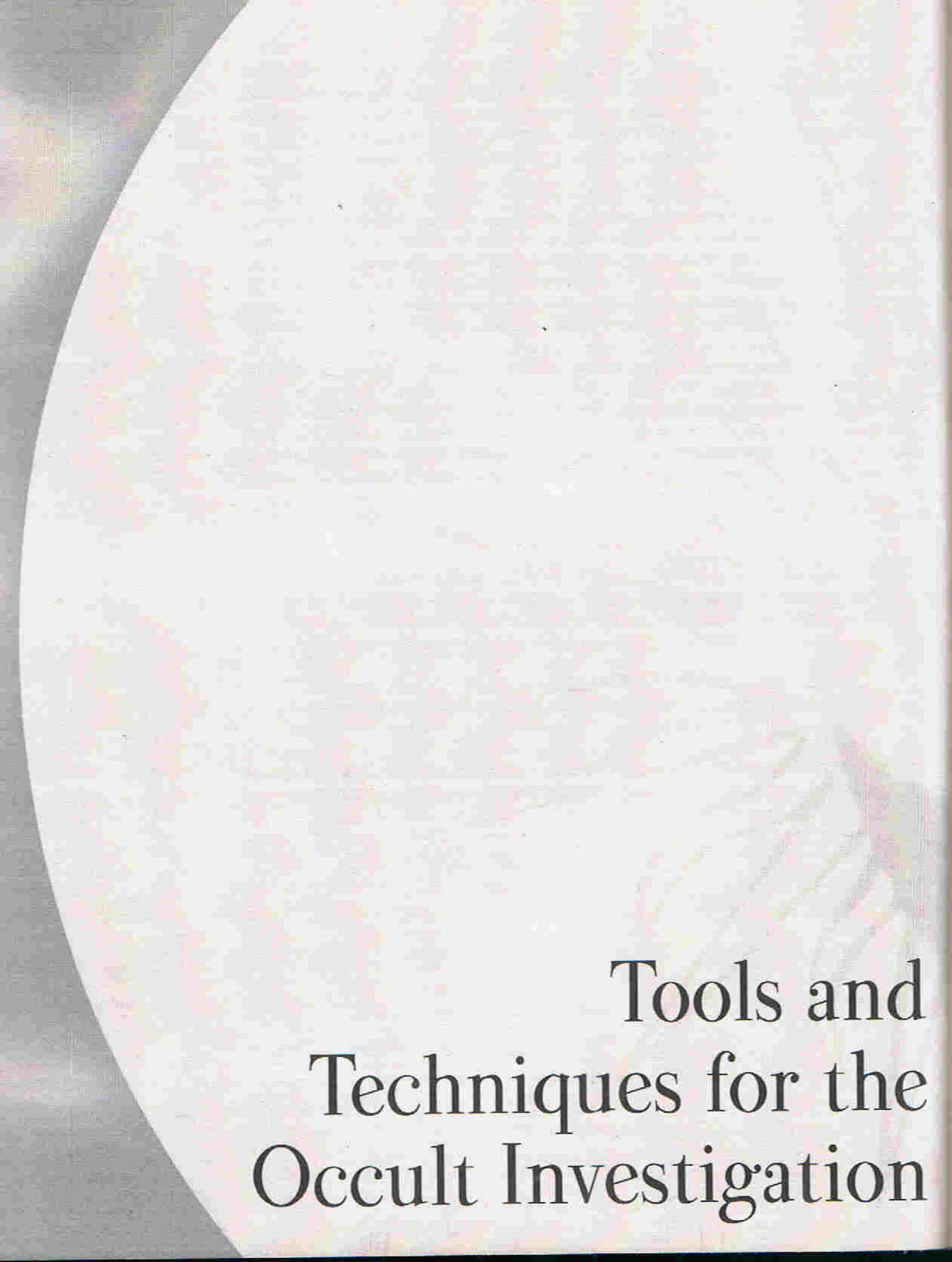
In the book, *Glimpses of the Devil*, Dr. M. Scott Peck noted two separate cases of possession and in both cases, he was forced by absence of a church official to perform the exorcism on the two victims himself. In his first case, Dr. Peck was successful in expelling the demons(s) and Prince of Darkness from the victim he called "Jersey". However, in the next case, we are given a glimpse of the extent of the pride and ego present within the father of lies. In Dr. Peck's second exorcism, as the case progressed, he began to realize that this was not a case where the Devil wanted to possess *Beccah* but more of a settling of scores between the Devil and Dr. Peck for interfering with Jersey's possession. It was only till later that Dr. Peck realized that *Beccah* was only a means for Satan to attempt at taking Dr. Peck's life. It was at this point that Dr. Peck realized the truth in Malachi Martin's statement that encounters with true evil are indeed costly to the soul. Due to his over eager desire to rid *Beccah* of the possession, Dr. Peck's own health began to fail to the point that it nearly cost him his life. He then came to the revelation that if he continued at this pace with *Beccah* it would be the end of him.

Practical Exercises:
(Do any or all that you feel necessary)

1. Obtain copies of movies that focus on the subject of demonic possession, such as *The Exorcist, The Last Exorcism*, etc. and attempt to academically view the movies in preparation to make a case study of the causes of possession and entry points in which demons took control over the victim.

2. If possible, read the as many books about the topic of demonic possession. Authors such as M.Scott Peck and Malachi Martin are invaluable sources of information on this topic, and much can be learned by studying their works.

3. Do NOT go out looking for a case of possession just because you read this chapter. Remember, you were warned!



Tools and Techniques for the Occult Investigation

The Mos

Within
the occ
investig
unshakeable belief
Divine that empo
unfortunate victim
allow his ego to co
will and not the D
the Light who beli

I am reminded of
a demon from an
of proclaiming, "B
exorcism, mind yo
the victim. The res
exorcist and killed
recognize that you
around. The same
an essential topic t

When performing
to for all religious
important, though,
represents. It matt
matters essentially

The Imp
How It

Energy is called b
Chi by others, the
Investigator or Oc
the act of the Hun

In any form of me
("spell-casting" fo
Occultist utilizes t
the energy of the
the occult wane, b

The term "Energy
any Occultist can
bodies. The mean
the most basic for
countless forms of
the most effective
experiment with t

The Most Essential Tool

WWithin the practice of occult investigation, there are a variety of tools that the occult investigator may call upon before, during, and even after the investigation. Although all are helpful, none are more essential than an unshakeable belief in the Divine. From a Hermetic standpoint, it is the belief in the Divine that empowers the actions of the occult investigator in his attempts to aid the unfortunate victims of occult practices. Also, by no means is the occult investigator to allow his ego to convince himself that his ability and talents are the product of his own will and not the Divine Will. This thinking is what brought the doom of those servants of the Light who believed in anything but their connection to the Divine Will.

I am reminded of a case where a Catholic exorcist was in the midst of attempting to expel a demon from an unfortunate victim. Halfway through the exorcism, the priest, instead of proclaiming, "By the Will of God and His Son Jesus Christ" (this was a Catholic exorcism, mind you), said that by his own will the demon should depart from the body of the victim. The result was disastrous, for the demon, upon that simple error, attacked the exorcist and killed him. Thus it is important when performing any kind of investigation to recognize that you are being used as an instrument of the Divine, and not the other way around. The same theory holds true in the creation of protective talismans and holy water, an essential topic that will be discussed in more detail later in this chapter.

When performing an investigation, it does not matter what religious order you adhere to for all religious beliefs have their own connection to the Divine within them. What is important, though, is your faith and adherence to the Divine that such a religious order represents. It matters not if you're a follower of Christ, Buddha, Allah, or Brahma – what matters essentially is your faith and belief in these avatars or Godheads.

The Importance Of Energy and How It Works

Energy is called by several names in different parts of the world. Called Prana by some, Chi by others, the basic concepts of energy stay the same. It is important for the Occult Investigator or Occult Investigator to understand, though, how energy plays a role within the act of the Hunt itself.

In any form of metaphysical practice, be it in the form of divination, manifestation ("spell-casting" for most), utilization of E.S.P., or in the performance of rituals, the Occultist utilizes their energy reserves to help fuel the potency of such practices. Should the energy of the occultist become depleted, not only will the affectivity of the practices of the occult wane, but so will the overall well-being and health of the occultist.

The term "Energy Level" is what my Order used to describe the amount of energy that any Occultist can contain and utilize without tapping into the essential life force of their bodies. The means of replenishing and increasing the energy level are many, but one of the most basic forms would be through the practice of meditation. Although there are countless forms of meditation available, the preliminary energizing meditation is one of the most effective tools an Occult Investigator can use to energize their methods, as well as experiment with the growth of their energy level in the process.

Technique: The Preliminary Energizing Meditation

The preliminary energizing meditation is simple. The occultist begins by closing his eyes and taking three slow, deep breaths, in through the nose, and out through the mouth. Each time he inhales, he allows the air to fill his entire physical body. When exhaling, he is to allow his entire body to relax completely. As his body relaxes, his mind empties and clears. When he finishes this breathing, his body and mind should be at ease. Unless otherwise required by the specifics of the ritual, the occultist should always breathe in a steady, comfortable, and rhythmic way.

Placing the back of one hand onto the palm of the other, the occultist is to position his hands against the center of his chest with palms facing inward. Then, as he pushes his hands straight out, extending his arms, the occultist is to slowly rotate his hands until his palms face outward, away from his body – he is to never allow his hands to lose contact with each other. Then he is to bring his hands back to his chest in a reversal of the original motion. When his hands are extending, he is to push outward with the force of his being; when drawing his hands back, he is to pull energy into himself.

The occultist should feel a pillar down the center of his body. The pillar should be solid and energized. He should feel the current of energy racing up and down the pillar, and thus he should force the energy to rise and fall to the same rhythm as his breathing. From this point he may open his eyes and begin the exercise he wishes to perform as he stays focused.

It would be best for the occultist to not expect wondrous results with his first attempts. With practice though, he should expect to get better results from all exercises with diligent repetition. However, since the topic of meditation is indeed a vast one, I leave it to the discretion of the reader to seek out further, more potent and refined methods of meditation to help increase the energy level of the aspiring occult investigator.

It would be most important for the occult investigator to dedicate diligent practice of meditation into his daily routine simply for the fact that not only has it proven beneficial to one's peace of mind, but it also serves to replenish the energies lost during investigations. More important, it is a must for the occultist to know the extent of his energy level, for the body will cooperate with the mind, but not without a great price. As a person with a credit card can purchase without the hassle of having money present, so can the occultist utilize his skills when his energy is depleted, but not without having to pay the piper afterwards in unwanted ailments that come from expending more energy than his body has to offer.

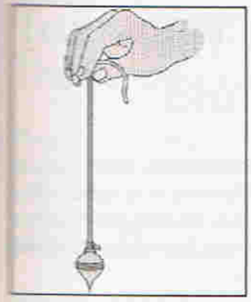
It would be safe, then, for the occultist to trust his body and his senses when he is performing any of his practices. When he knows he is already drying up on energy, it would be in his best interest to discontinue his attempt for the time being, until he has had ample time to recover his energetic losses.

There
uncon
your p
to eith
differe
pendul

Tec
Usir

Start b
the pen
Observ
it idly f
prograr
itself, y
"no" ar

Once p
attempt
the roo
magnifi



The Pendulum

One of the most simple yet helpful tools to the repertoire of the occult investigator is the pendulum. Ranging from a simple key attached to a substantial length of string to a magnificent crystal with corresponding metal attached to it, the pendulum, regardless of what it is made of, serves one primary purpose: to connect to the unconscious energies of both the investigator and the surrounding influences around him.

There are several known methods to using the pendulum to access the knowledge of the unconscious, but before going into actual practice, it is important to know how to program your pendulum. Several sources say that one direction that the pendulum swings equates to either a yes or a no. In this case, we choose to follow the fact that the tool works differently from person to person. Therefore, before following any canon on the use of pendulums, it is best to understand how it works for you.

Technique:
Using the Pendulum

Start by taking the pendulum or any makeshift version of it, and allow it to dangle. Ask the pendulum questions out loud starting with, "Can you show me an answer for 'yes?'" Observe the way the pendulum swings, be it clockwise or counter clockwise, after holding it idly for a few seconds. Once the observation is made, confirm that the pendulum is programmed by asking it once again, "Is this the answer for yes?" If the result repeats itself, your pendulum has been programmed to the "yes" response. Repeat the process for "no" and "unsure" and voila! You have programmed your pendulum.

Once programmed, the pendulum can be utilized for a wide variety of responses, such as attempting to communicate with one's unconscious mind. You can even ask spirits within the room questions answerable by the programmed responses. Indeed, the use of this magnificent tool is simply limited by the imagination of the occult investigator.

Water, Salt And Incense And Their Significance In The Astral World

Proceeding further into the discussion on the tools of the occult investigator, three basic ingredients are to be obtained and well stocked upon, as they will be used in a variety of rites and occult techniques later discussed in this book. They are salt, incense, and water. Although these three materials are rather common in this day and age, few understand the esoteric significance of these ingredients in the world of the occult.

Salt is the representation and emblem of the earth element. Due to the fact that it is a crystalline substance, it also holds and receives etheric magnetism with great ease. In addition to this, salt can be used as a purification substance that can help the occult investigator and the victim from the actions of mischievous ethereal beings.

In the case of water, obviously, it is the representation of the water element and it is the emblem of the psychic sphere of existence. Fortune stated that it is within the Realms of the Earth and the Psychic that the greatest of all occult evils manifest themselves, and it is only by utilizing the materials corresponding to such evil shall we have any hope of combating them.

Lastly the incense is the combined representation of the fire and air elements and thus possess the power of consecration, the ability to imbue the divine will into a certain action.

It is important to note that it is through the combination of all four elements that the hope of countering acts of malevolence and psychic attack lie. It is thus essential for us all to understand that the tools of the occultist will always revolve around these four elements.

Technique:
The Creation of Holy Water

Through the combination of the earth and water elements, the occult investigator is given the basic foundation of the formula for holy water. Holy water is by far one of the most effective tools at the disposal of the occult investigator, for through its proper application, the purifying powers of the holy water can dispel the negative energies sent by novice psychic attacks, and even ward against attacks from the astral and ethereal realms.

When using holy water, it is essential that the occult investigator understand exactly what the water does, and more important, how it is created. It is an act of ultimate faith and blessing that gives power to the holy water. Once again, it is imperative that the occult investigator realize that he is simply a tool of the Divine in the creation of holy water, and that he is not using his own power – or worse, controlling the Divine power to the whim of his own demand. Such a focus would not only make the water useless, but it will possibly attract the attention of malevolent spirits due to the near blasphemous thought pattern created by the ego of such a foolish investigator.

When the holy water is created, it literally makes a marker for Divine energies present. When anything has been blessed by the water, the magnetic hold of the water and the salt will thus keep the protective powers of the Divine within it for as long as the substance retains its magnetism, usually for a week. When the water is created by the occult investigator, the intent should always be for it to be used for the protection and purification from all forms of evil of all it touches.

In order to create the holy water, the investigator must utilize what is known as the sword hand by modern occultists. The sword hand is a gesture meant to magnify the invoked power and will of the occultist into one particular point. In order to make the sword hand, he points with the index and middle finger towards the area where he wishes to have the energy directed. This gesture is one of the most effective gestures in directing energy, and should be used regularly as to not lose focus of the energy.

In the creation of holy water, the occultist points at the salt using the sword hand gesture and recites the following incantation. Note: at every point where the cross appears, the Christian occult investigator is to make the sign of the cross. Once again this can be substituted and altered to fit the needs of others who have different religious inclinations.

> *"I exorcise thee, creature of earth, by the living God (+) by the holy God (+) by the omnipotent God (+), that thou mayest be purified of all evil influences in the Name of Adonai, who is Lord of Angels and of Men."*

Afterwards, the occult investigator extends his hand over the salt, then says the following:

> *"Creature of earth, adore thy Creator. In the Name of God the Father Almighty, maker of heaven and earth, and of Jesus Christ His Son, our Savior, I consecrate thee (+) to the service of God, in the name of the Father and of the Son and of the Holy Ghost. Amen."*

Next, he is to utilize the sword hand once again, this time pointing to the water. He says the following:

"I exorcise thee, creature of water, by the living God (+), by the Holy God (+), by the omnipotent God (+), that though mayest be purified from all evil influences in the name of Elohim Sabbaoth, who is Lord of Angels and of Men."

Extending his hands above the water, he now says:

"Creature of water, adore thy Creator. In the name of God the Father Almighty, Who decreed a firmament in the midst of the waters and of Jesus Christ his Son our savior, I Consecrate Thee (+) to the service of God, in the name of the Father and of the Son and of the Holy Ghost. Amen."

Now mixing the salt with the water, he recites this last incantation to complete the creation of holy water:

"We pray to thee, O God, Lord of Heaven and Earth, and of all that in them is, both visible and invisible, that Thou mayest stretch forth the right hand of Thy power upon these creations of the elements and hallow them in Thy holy Name. Grant that this salt may make for health of body and this water for health of soul, and that there may be banished from the place where they are used every power of adversity and every illusion and artifice of evil, for the sake of Jesus Christ our savior. Amen"

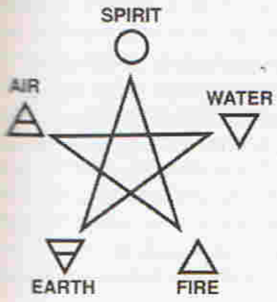
Within the corresponding chapters of this book, the different uses and necessities of holy water and how they play a role in the different forms of occult investigations that the investigator may experience will be properly looked into.

The Importance of Holy Protective Objects

We shall now look into the dynamics of how holy protective objects affect the occult investigation. The holy object, be it in any form, should be properly blessed by a member of the religious denomination that the investigator affiliates himself with. Through the combined power of his faith in the respective deity and the blessing imparted upon the object, what he has is a very powerful tool for his own defense.

The holy object, once consecrated and blessed by the clergy, will work to keep the investigator safe from all forms of malediction in the process of his occult investigation. Therefore, it is highly recommended that the investigator, before performing any kind of investigation, find a protective holy object and request that the members of his clergy bless it for the protection of the individual who will don it. Common forms of protective holy objects are crucifixes, rosaries, prayer beads, and special garments, all of which have the combination of both faith and blessing upon them, thus empowering them to a high degree.

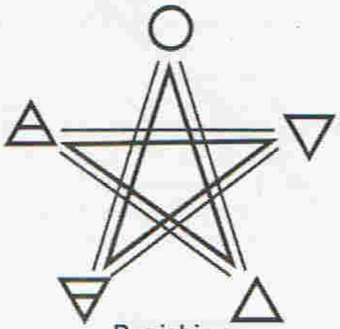
The Pentagram



An important tool whose uses and what it symbolizes any occult investigator should understand is the pentagram. Although much modern propaganda has been written to signify the pentagram as a sign of the devil, it actually, in all essence, represents the five essential elements of existence: earth, air, fire, water, and spirit.

There are two popular means of utilizing the power of the pentagram — invoking and banishing. In invoking, the investigator traces the pentagram in a way that allows him to raise energy for a particular task. The Lesser Invoking Ritual of the Pentagram is one of the most renowned ways of raising energy for such a task, and will be discussed much later in this book. For now, we shall look into the banishing pentagram.

The banishing pentagram is best used when dealing with non-human aggressors, such as spirits and thought forms. When the investigator traces the pentagram, he is to imagine that the pentagram is burning in translucent bluish white light. An illustration of where the starting point is in a banishing pentagram is below. The occult investigator may use the sword hand gesture in this technique. The banishing pentagram is extremely useful when attempting to ward off malicious thought forms or spirits in the immediate vicinity. The actual Lesser Banishing Ritual of the Pentagram itself will be discussed along with its invoking method later on.



Banishing Pentagram

Technique:
Tracing The Magickal Pentagram

Contemporary occultist Dion Fortune stated in her book Psychic Self Defense that, "Any act performed with intention becomes a rite." It is important thus for the reader to understand that there is a world of a difference between doing certain gestures, speaking certain holy names of God, or chanting with purpose, and doing so for the mere sake of compliance.

Ergo, if one were to half-heartedly vocalize the names of God and gestures within a ritual like that of the Lesser Ritual of the Pentagram without clearly focusing their intent while doing so, the ritual becomes nothing more than a meaningless cobble of funny sounding words and strange gestures.

However, if the same gestures and sacred names of God were done with the definite intent of clearing the astral and physical space as stated by the intent of the Lesser Ritual of the Pentagram, you have in effect made a rite out of your action. Therefore, in the case of tracing the sacred pentagram, the powers of visualization and intention are essential to the proper implementation of this sacred symbol.

When tracing the banishing pentagram, for example, the dedicated student of the occult will visualize the lines of the pentagram in the mind's eye blazing in bluish white light as he traces it. He will then see it in its complete form once he has finished tracing it, and thus see all unnecessary astral and ethereal influences departing from the object or area on which he traced the pentagram.

The Sword/Dagger

The next most important tool that an occult investigator can utilize is the sword or magickal dagger. Although next to useless in a psychic attack, the sword plays a very essential role in dealing with magical entities and summoned spirits of the advanced occultist. As Franz Bardon said in his book *The Practice of Magical Evocation*, "There are evocation of negative beings and such not liking being transferred into our physical world. For these beings the magician will us should the magicians will not suffice the magic sword providing he insists on their manifestation."

According also to Bardon, in the practice of the occult sciences, the sword symbolizes "[T] he absolute obedience of a being or a power to the magician as well as the symbol of absolute obedience of a being or a power to the magician," a concept rather useful when the investigator is dealing with entities that have been intentionally summoned by the corrupt practices of elder rogue occultists. The sword itself may also be employed in the slaying of unwanted astral beings, such as phantoms, larvae, and elementals that may try to cause mischief to the investigator.

Furthermore, Bardon stated that the sword serves as an implement when an investigator wishes to exert a compulsory or forcible influence against the will of the malevolent power or being, which shows us why the sword has been an indispensable tool to all occultists who have had the unfortunate experience of being exposed to infernal entities.

The next topic of discussion in this chapter shall be the understanding of the magikcal circle, which is, by far, the most popular yet one of the most complicated forms of protection.

Creating the Circle

Most inexperienced occultists have the misconception that it is within the tools that the power of the circle is summoned. This thought is a fallacy for it is through the understanding of what the circle represents that gives such its power. Several books of occult lore have given dozens, if not hundreds, of highly complicated means to cast the magickal circle. Such complications are simply meant to discourage the dabbler of occult practices from attempting the dangerous rites within such books. As Bardon said in the first chapter of *The Practice of Magical Evocation*, "The circle represents the symbolic lay-out of the macrocosm and the microcosm, that is, of the perfect man. It stands for the beginning and the end for the Alpha and the Omega, as well as for Eternity, which has no beginning and no end. The magic circle therefore, is a symbolic diagram of the Infinite, of Divinity in all its aspects, as can be comprehended by the microcosm, i.e., by the true adept, the perfect magician."

It is important then in this portion of the book to not be overly concerned yet with the method of creation of a magic circle, but instead to focus in its significance and how it works. Since there are many practices in the occult that offer the means of creating a magical circle, I will leave it up to the diligence of the investigator to find the method that suits him best. However, at this point, it would be best to educate oneself further on its symbolism to help strengthen any form of circle casting that the investigator may be aware of. In the use of a magical circle, the investigator means to symbolize the divine and to be in contact with such. This happens at the very moment he stands within the center of the circle. He represents the divinity within the microcosm and thus, while within such a circle, is free from the influence of any form of energy and spirit, be it good or evil. This fact is important for the investigator to realize for it is with the realization that, while in the circle, he represents the God, the Divine, and the Infinite, that they may exercise ultimate control over whatever spiritual beings may be present. Without such a realization, the protective powers of the circle are lost, and the occult investigator is left vulnerable.

Although how the circle is to be made is a matter of speculation, there are two primary methods of creating a magic circle: the tangible means and the astral means. The combination of both would increase the protection that the circle is meant to represent, but either can be used as an effective means of protection.

In the tangible means, the circle is actually drawn into creation by means of tangible tools, such as ink, paper, rope, or salt. The physical substance is what barricades the investigator from the aggressions of the astral realm, and if the physical circle is broken, the protective power of the circle is dissipated. An example of a popular tangible circle can be seen below as given by Francis Barrett in his book, *The Magus*. The circle given is meant to be either drawn on the floor or embroidered onto a cloth large enough for the magician to stand within during all his workings of the magickal ceremony.

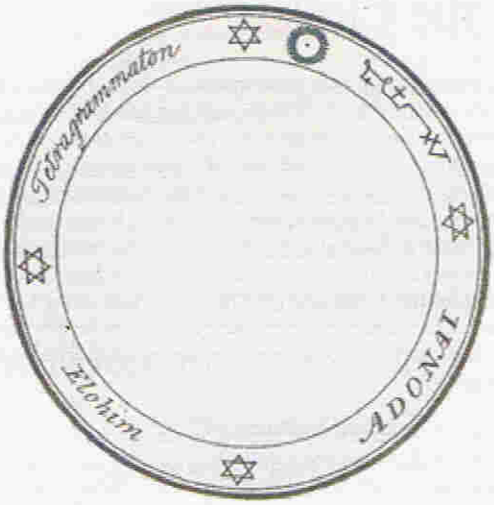
Creating the Circle

Most inexperienced occultists have the misconception that it is within the tools that the power of the circle is summoned. This thought is a fallacy for it is through the understanding of what the circle represents that gives such its power. Several books of occult lore have given dozens, if not hundreds, of highly complicated means to cast the magickal circle. Such complications are simply meant to discourage the dabbler of occult practices from attempting the dangerous rites within such books. As Bardon said in the first chapter of *The Practice of Magical Evocation*, "The circle represents the symbolic lay-out of the macrocosm and the microcosm, that is, of the perfect man. It stands for the beginning and the end for the Alpha and the Omega, as well as for Eternity, which has no beginning and no end. The magic circle therefore, is a symbolic diagram of the Infinite, of Divinity in all its aspects, as can be comprehended by the microcosm, i.e., by the true adept, the perfect magician."

It is important then in this portion of the book to not be overly concerned yet with the method of creation of a magic circle, but instead to focus in its significance and how it works. Since there are many practices in the occult that offer the means of creating a magical circle, I will leave it up to the diligence of the investigator to find the method that suits him best. However, at this point, it would be best to educate oneself further on its symbolism to help strengthen any form of circle casting that the investigator may be aware of. In the use of a magical circle, the investigator means to symbolize the divine and to be in contact with such. This happens at the very moment he stands within the center of the circle. He represents the divinity within the microcosm and thus, while within such a circle, is free from the influence of any form of energy and spirit, be it good or evil. This fact is important for the investigator to realize for it is with the realization that, while in the circle, he represents the God, the Divine, and the Infinite, that they may exercise ultimate control over whatever spiritual beings may be present. Without such a realization, the protective powers of the circle are lost, and the occult investigator is left vulnerable.

Although how the circle is to be made is a matter of speculation, there are two primary methods of creating a magic circle: the tangible means and the astral means. The combination of both would increase the protection that the circle is meant to represent, but either can be used as an effective means of protection.

In the tangible means, the circle is actually drawn into creation by means of tangible tools, such as ink, paper, rope, or salt. The physical substance is what barricades the investigator from the aggressions of the astral realm, and if the physical circle is broken, the protective power of the circle is dissipated. An example of a popular tangible circle can be seen below as given by Francis Barrett in his book, *The Magus*. The circle given is meant to be either drawn on the floor or embroidered onto a cloth large enough for the magician to stand within during all his workings of the magickal ceremony.



From Francis Barrett's "*The Magus*"

In the astral means, the circle itself is not physically seen, but its parameters are clearly given. Several magical traditions utilize circles made of will or energy rather than that of drawn cloth or paint. The actual process of such a circle varies from practitioner to practitioner. In the end, what is most important is its symbolic meaning to the occultist and his deity. As an occult investigator, it is important to note that utilizing both means when calling for one's own protection is the recommended course of action, especially when one is in danger of astral attack.

The Magickal Wand

The fables of yore have always stated that the powers of any mage or wizard lie within their wand. Although there is only a slight grain of truth to this, let us now see how the uses of the magick wand aid the occult investigation.

Although next to useless when dealing with a psychic attack, the magick wand is essential when dealing with attacks of a magickal nature. It is important, though, that the investigator understands that the wand itself does not possesses magickal power, but only harnesses and amplifies the magickal power of the one who uses it. Bardon further augmented this principle when he said, "[A]bove all the wand is the symbol of the will, the power and the strength by which the magician maintains his influence on the sphere for which he has made and charged it."

The psychological and spiritual effects that the wand has on the investigator are many, for the wand itself is renowned for its innate ability to amplify the energies present within the investigator as well as those who use it as a focal point in performing any form of magickal exercise. It has also been said that the wand itself helps the investigator project his will into any sphere or plane when used. Furthermore, it is believed that the wand itself represents the absolute power of the occultist in any form of magickal practice.

The means for making a wand have been countless throughout the centuries. Thus being said, I shall not elaborate on any particular way to create a wand other than for the investigator to be true to himself when creating or purchasing one. If you feel a variety of crystals is necessary to increase the potency of the wand, such is at your discretion. In the end, the actual appearance and means of making the wand are entirely up to the investigator himself.

The Importance of Intuition

Now that the most basic tools have been discussed, it would be prudent for us to discuss the powers of intuition and how such will aid the investigator in his work.

The powers of intuition are basically the ability of the investigator to listen to the inner feelings and warnings of the soul. It is thus important for him to have developed at this time a basic form of accessing his intuition before performing any occult investigation. It will be through intuition that he will be warned ahead of time if those that he investigates are indeed authentic cases or simply figments of the imagination of a person in desperate need of attention.

An important tool in developing intuition is the ability to understand the pranic output of an individual. The occultist can literally sense the intentions and inclinations of the people he meets by simply listening to his inner feelings and bodily reactions, thus using them as early warning devices if need be. Although it is simply a means of warning, it is not prudent, however, to judge people based upon intuition alone. But if the intuition of the investigator is sending off signals that a particular vendor is trying to swindle them, the investigator should exercise proper caution.

Time and practice are essential when mastering the ability to hear the intuition at work. As the saying goes, "Garbage in, garbage out." This applies in the sense that if one practices the ability to listen to their intuition daily, then proper development can be expected. However, if one does nothing to develop it, then nothing can be expected in the process.

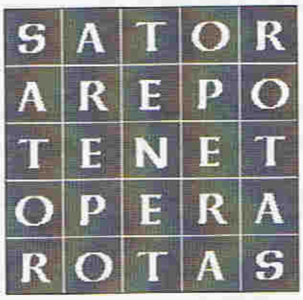
Technique:
Reading Auras

When the powers of intuition have been properly developed, the investigator may thus utilize the ability of their psychic sight and intuition to attempt to read auras. The combination of auric vision and a well-developed intuition will be of the utmost help to the investigator especially when dealing with rogue occultists.

The basic method in reading auras is to relax the eyes when looking at a particular object or person. One should not expect to see the color of the aura with their peripheral vision, but with their mind's eye. It is through the application of the phenomenological theory that the aura can be seen. According to the theory of phenomenology, the eyes simply transmit their own interpretation of what they are seeing to the mind when, in fact, they may indeed be wrong. It is thus important for the investigator to understand that in order to read auras, he must learn to utilize the vision of the mind's eye before any progress is to be expected.

So far, we have discussed many tools and methods that the investigator may utilize in order to protect himself. As an added treat to this chapter, we shall further discuss the uses of magickal charms as tools of occult investigation.

Technique:
The SATOR SQUARE Charm


SATOR
AREPO
TENET
OPERA
ROTAS

Of all the charms known, the SATOR square still is one of the most popular when it comes to protection and warding off evil. Although the actual nature and the theoretical idea behind this charm is a matter of discussion amongst occultists, the fact is that its abilities have also been tried and proven on several accounts.

I am reminded of a dear friend of mine, whom I will call *Mrs. P.* I ran into her at her boutique where I noticed that she seemed weaker than usual. When I inquired as to what was wrong, she informed me that for the past days since she returned from Manila, she was feeling somewhat drained and, in her words, she "felt as if something dead touched [her]." Upon further inquiry, she told me that the massage therapist was unable to help her feel any better, and that the malady seemed to also infect her therapist following their session. I offered whatever help I could to aid my dear friend, and she graciously accepted. It was there that I inscribed the SATOR square unto a piece of paper and asked her to

carry it with he
that within five

Although the e
in my perspecti
to protect and l
was effective. E
the final output

The square itse
metal. It is also
the square seale

Although there
divulge further
square itself is e
are added togetl
commonly unde
The Source and
formed to suppo
SATOR square.

Technic
Abracada

ABRACAD
ABRACA
ABRACA
ABRAC
ABRAC
ABRA
ABRA
ABR
ABR
AB
A

utilized as a mag
should be written
choice in the follo

Upon completion
owner keep this c
desired effect take

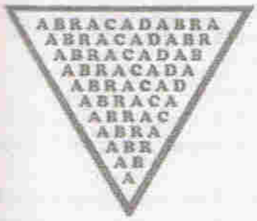
carry it with her for the minimum duration of twenty-four hours. I was pleased to know that within five hours she was up to her old spirits again and feeling much better.

Although the exact means of how the SATOR square operates is subjective, I can say that in my perspective, when I inscribed the SATOR square, I did it with the utmost intention to protect and help someone I genuinely loved and cared about. Thus, the SATOR square was effective. Each investigator may have his own means of utilizing this charm. However, the final output will still be up to his discretion.

The square itself is to be written on a piece of paper or engraved on a piece of wood or metal. It is also recommended that in the case of magickal or astral attack, the victim keep the square sealed and on his person for at least twenty-four hours.

Although there have been many philosophical and numerological explanations that divulge further and deeper meanings of the square from a Hermetic standpoint, the square itself is equated with the number one when all letters in their numerological value are added together on either a top to bottom or left to right equation. The number one is commonly understood to be a substantial representation of the Alpha of existence, i.e., The Source and Beginning of all Creation, the Divine. Furthermore, theories have been formed to support the significance of the number one and its correspondence with the SATOR square. However, such will not be discussed here anymore.

Technique:
Abracadabra Triangle



ABRACADABRA
ABRACADABR
ABRACADAB
ABRACADA
ABRACAD
ABRACA
ABRAC
ABRA
ABR
AB
A

Before concluding this section, there is yet one last charm that is helpful to the investigator: the Abracadabra Triangle.

The word "abracadabra" has been associated with magickal practice since the days before the Golden Dawn itself. It is commonly used by illusionists and stage magicians as a supposed magical word to materialize the illusion before the audience. However, this is a bastardized use of the word "abracadabra," for the word may be utilized as a magical charm in order to help remedy asthma attacks or fever. The charm should be written on a piece of paper or engraved upon a metal of the investigator's choice in the following manner.

Upon completion of the charm, like the SATOR square, it is recommended that intended owner keep this charm on their person, in their pocket or wallet for instance, until its desired effect take effect.

Practical Exercises:

1. In preparing the energy requirements necessary for future investigations, practice the Preliminary Energizing Visualization given earlier in this chapter at least once a day. The intent of this exercise should be to slowly increase your energy reserves. Take note of how you feel before and after the exercise and how long it takes for you to fill your ethereal batteries through this technique.

2. Obtain or create a pendulum and program it to responses as stated earlier in the chapter. Keep this object near you for it will be helpful in future investigations. If you do not feel happy using a simple key on a piece of string, make the effort to find a pendulum which you will be comfortable using.

3. Using the pendulum, practice communicating with energies that are present within your everyday surroundings and the spirits you feel may be present within your vicinity. Make notes on how the pendulum works for you.

4. Create a bottle of personalized holy water. Follow the instructions given in this chapter, and save it for future use.

5. Using the method in this chapter, practice daily the viewing of auras, and compare them with the apparent moods of the people whose aura you try to view. Make notes on what color is present when certain emotions are projected by those you view.

Essential Techniques for the Occult Investigation

We shall now focus on the essential techniques that the investigator shall employ throughout the duration of his investigation. It is important for you, the reader, to remember that many of these methods are meant for the safety of the investigator, so you should read this chapter carefully.

Other techniques here are used to preserve the psychic impressions left in objects, and to protect them from psychic contamination. All of these should be practiced in all occult investigations.

Before going further into this chapter we shall discuss the proper way of dealing with people with unclean psychic energy.

Dealing with Psychically Unclean People

Psychically unclean people are individuals with much psychic baggage on them. Most times, they will be looking for anyone to unload their grief, pain, and problems on. From an occult perspective, such persons have been subjected to the worst of misfortunes in life and are covered with psychic parasites.

As unfortunate as they may seem, it is important for the investigator to realize that he will find himself the primary target for them. They should really be avoided at all costs, for how can an investigator expect to help someone when he himself is devoid of energy? In the case of the psychic vampire, a certain level of compassion, as well as a level of strictness, should be shown.

It is interesting to note that almost all the time, such psychically unclean people actually desire to be in the presence of the investigator. To them, the investigator represents all the answers to their problems and troubles. In this case, it is advisable for the well-being of the investigator to remember that he should treat such individuals the same way one would treat a victim of a contagious disease. A level of empathy is given, but at the same time, a level of distance should be maintained for the safety of all. If such a person is exposed to others, the taint and infection from being psychically unclean will spread like wildfire upon those they encounter.

Psychically unclean people – with emphasis on psychic vampires – can rarely be helped on the first occasion. In their presence, the draining of energy from people will prove to be a difficult obstacle for even the noblest of investigators. I am reminded of a former colleague of mine who used to help such a person. This man, whom we shall call Xander, would counsel and guide his patient, whom we shall call Alex, at great cost to himself. He would sit in meditation with holy songs being played in the background, simply to gather the necessary energy to just stand in the presence of Alex. When I asked Xander how he could stand being in the regular presence of this psychically unclean person, he simply told me that he paces out meetings between himself and Alex for weeks, or for enough time for him to recover from the energy taxation of being in the presence of such a person.

This teaches us one important lesson in occult investigation: there is no need for any heroes amongst occult investigators, for in all reality, a dead investigator, or a very sickly one, is no good to anyone. The investigator should always remember that those with the skills and knowledge necessary to help such victims are very few, and that his personal safety should be of utmost consideration when trying to help anyone psychically unclean. The nobleness of trying to help is commendable, but at the same time, caution should be observed when approaching such people.

Technique:
Protective measures against prolonged exposure to Psychic Vampires

There are some cases in which being in the presence of a known psychic vampire is unavoidable. Such cases can range from being stuck in a car with a known psychic vampire, to being forced to work or live in the same area as one. The following method is prescribed to protect oneself from such prolonged forms of psychic vampirism.

A clear quartz crystal is helpful, but in the absence of such, mineral water with some salt in it can be just as helpful. It is necessary to program the crystal or the water to absorb and deflect any attempts at draining you.

In the presence of the psychic vampire, you must always keep the water or the crystal between you and him so that any attempts he makes to victimize you will, in effect, be blocked or buffered. After you are free to leave the presence of the psychic vampire, pour the water down the nearest drainage you can find, or, in the case of the quartz crystal, bury the crystal in soil to sap out the negative residue from it.

Another useful and convenient technique given by Dion Fortune is to interlace your fingers and lay your hands on your solar plexus while keeping your elbows pressed against your side and keeping your feet side by side. This closes any psychic openings within your body and makes it a closed circuit. It is important to note that while holding this defensive position, no amount of magnetism will leave your body, and those present may complain of you lacking sympathy.

Psychically unclean people should be dealt with one day at a time, and with a minimum of seven days in between visits. They should be treated with love and care, but not to a point that they become dependent on the investigator, for such a relationship becomes parasitical. If given a chance, they can and will drain all the life out of the investigator to the point that all that is left is pain and frustration. Therefore, it is also important for the investigator to exercise all protective wards, with emphasis on the proper invoking or banishing rituals before, during, and after the meet. Such precautions could mean life or death for the investigator.

Techni
Sealing

The investigat
forehead, then
finally his left

"By the powe

The investigat
the solar plexu
letting his fing
performing thi
around to his b

"I encompass n

Although this i
only holds for
the occult inve

In doing this te
within his life.
effectiveness of

Mirror

When the victi
method in resp
investigator or
The reflectiven

Holy V

Yet another im
holy water war
unwanted ener
for blessings, cl
investigator to
you are dealing
his attacks will

Technique:
Sealing the Aura

The investigator stands upright and crosses himself or the victim, first touching the forehead, then the center of the chest near the heart center, then his right shoulder, and finally his left shoulder, while saying the following:

> *"By the power of the Christ of God (Goddess, Divine, etc) within me, whom I serve with all my heart and with all my soul and with all my strength…"*

The investigator then extends his hands forward, as far as he can reach, at the level of the solar plexus, making sure that his fingers touch; then sweeps his hands backward letting his fingers touch at the center of his back as if tracing a circle around himself. If performing this upon someone else, simply trace the circle starting from his solar plexus around to his back as if taking a measurement of his body width, then say the following:

> *"I encompass myself (or thee) about with the divine circle of His protection, across which no mortal error dares to set its foot."*

Although this is a very useful means of protection, it is important to note that its potency only holds for about four hours maximum. Within the time given, it is recommended that the occult investigator continue to raise defenses.

In doing this technique, the most essential factor here is the understanding of the Divine within his life. As long as the investigator believes in the existence of a Divine Being, the effectiveness of the technique will still remain as potent as it should be.

Mirror Technique

When the victim is being maligned by magickal attacks, another useful and effective method in responding to aggressions of a rogue occultist is the mirror defense wherein the investigator or the victim carries a pocket mirror, facing outwards, preferably in his pocket. The reflectiveness of the mirror will deflect the attacks of the rogue occultist.

Holy Water

Yet another important method that involves the utilization of holy water is the beginner's holy water warding where the investigator uses the holy water as a tool for banishing unwanted energies and vibrations from a person or an area. The holy water may be used for blessings, cleansing, or for the brief purification of an area. It is important for the investigator to understand that this method is only a temporary solution to the problem. If you are dealing with an aggrieved and angered rogue occultist, it is almost expected that his attacks will continue even past the duration that this method offers.

Technique:

The Beginner's Holy Water Warding

It is also important that the investigator consecrates the holy water with the avatar or deity who corresponds to their spiritual belief system. With the holy water, the investigator traces a cross on his or the victim's forehead, and says the following:

> *"In the name which is above every other name, and in the power of the Father and of the Son and of the Holy Ghost, I banish all influences and seeds of evil; I lay upon them the spell of Christ's Holy Church, that they may be bound fast as with chains and cast into outer darkness, that they trouble not the servants of God."*

Use the sword hand while making the sign of the cross. This technique is exceptionally useful when dealing with magickal attacks, for it dissipates the negative power of the attack for the duration of the ward.

The Power Bind

As a last and most final response to a psychic or magickal attack, the option of a power bind is given to the investigator. At this point, let me give the warning that this is not to be used lightly. Once again, the knowing of the actual extent of the abilities of the investigator and the rogue occultist's is essential for this to be successful. In addition, it is important that this is the final recourse to be used simply because the binding of one's abilities is a punishment worthy of only the most maligned of rogue occultists who prove themselves to be beyond any hope of redemption.

Just as in the mundane world, it would usually take a person of greater strength to bind or hold someone effectively, and the act of restraining someone will also cause the loss of strength of the individual attempting such. The same concept holds true in the occult perspective.

First and foremost, the one performing the bind must be of greater power and ability than the one they hope to bind. If such is not an option, then the binding must be performed with the cooperation of others in order to overpower the powers of the rogue occultist.

I direly warn the reader against abuse of this method simply due to the fact that an occultist can and will know when their powers have been tinkered with, and thus will take any means necessary to attack the one casting the bind on the individual. Be he mundane or occult, even the wiliest person will have at least one or two colleagues to call upon if such is performed on him. The ultimate result will be what has been called the "witch war," something that any benevolent practitioner of the occult would want to avoid at all costs.

The following power bind will only work on those who have blatantly abused their abilities, and will not work otherwise. Should the investigator doubt the level of abuse caused by the rogue occultist, the simple recommendation would be to not perform this technique. This method is meant to dampen and decrease the potency of the rogue occultist for the safety of themselves and others.

Technique:
The Power Bind

Materials:

2 white tapered candles
1 black candle
holy water
extra virgin olive oil
black string
sandalwood incense
a picture or personal belonging of the rogue occultist (optional, but highly useful)

The occult investigator melts down the two white tapered candles and makes a wax poppet (human figure) out of the melted wax. How to do so is a matter of common sense and speculation, so I will leave it up to the discretion of the investigator.

Afterwards, sprinkle holy water upon the poppet while saying, "B*y the powers of earth and water, may this poppet be purified in the name of* _____________." Next, passing the dried poppet through the incense smoke, the investigator says, "*By the powers of fire and air, may this poppet be consecrated in the name of* __________."

Lastly, the investigator is to anoint the poppet with the extra virgin olive oil saying, "*By the powers of the above and the below let this poppet be a representation of* __________." While doing this, it is important that the investigator visualize while blessing, consecrating, and anointing as well as using the powers of his need to bind this individual to imbue the poppet with the powers of sympathetic magick. If a personal magnetized object of the rogue occultist is in the possession of the investigator, it may be added to the rite by attaching it to the wax poppet. This will highly amplify the effectiveness of the poppet several fold.

In essence, what the investigator has now done is blessed the poppet using the powers of earth and water, consecrated the poppet using the powers of air and fire, and sealed the powers of the poppet by anointing the poppet with the oil. Now that the poppet has been properly imbued, the investigator is to take the black string and bind the poppet to the large black candle.

Lighting the black candle, the investigator is now to recite the following mantra while concentrating on the white light of the Divine, binding the rogue occultist from causing any further harm to anyone. The mantra is as follows:

> "*In the name of the Divine Light and from the powers of the above and the below I bind thee _______, from harming anyone any further and from any further use of the powers of darkness.*"

When this is done, the black candle wax, as it melts, will also melt into the wax poppet. The investigator is to concentrate on this mantra and the visualization for approximately twenty minutes a day for an entire week. By the end of the seventh day, almost nothing of the black candle or poppet should remain in its original form. When the seventh day is done, the melded remains of both candles are to be cast into a fire or buried within the earth to complete the task.

Psychic Restoration

The next focus of our discussion on the tactics for occult investigators is the act of psychic restoration. In the act of psychic restoration, the investigator attempts to heal and repair any psychic or etheric damage inflicted upon a victim of psychic attack. There are three primary objectives before the psychic restoration can commence: repair of the victim's aura, clearing of the atmosphere of the victim's environment, and severing of the contact with the aggressing force[1].

There is no order in which this process is to be followed. For example, it would be quite difficult for the area to be cleansed of psychic negativity when the contact of the aggression is still constant and vice versa. Therefore, it is to the discretion of the investigator to decide which of the three suggested processes to start with in the psychic restoration of the victim.

We shall first focus on repairing the victim's aura. Previously, we have just learned an effective method of temporarily sealing the aura of the victim from further psychic aggression. This method should be employed upon the start of any restoration exercise to keep the victim clear from further contamination during the duration of the restoration. In addition, to help protect the victim from magickal attack during the restoration, the investigator should find a small pocket mirror and ask the victim to keep it in their pocket during the process in order to deflect any further possible magickal attacks. After the aura of the victim has been properly sealed, the repair can now begin.

Technique:
Repairing a Damaged Aura

The investigator starts by selecting a location clear of possible contamination, preferably somewhere natural and outdoors. Chances are high that the magnetic impressions of the occultist who engaged the attack will linger within the home of the victim, thus, performing restoration in such an area may complicate things.

Once a cleaner location has been decided, a body of water is to be utilized. It can be a pool, lake, river, or, in the absence of such, a bathtub that can be filled with water. The investigator then fills the tub with water and, with an act of will, infuses the water with the purpose of cleansing and protection of the victim, while adding a few drops of holy water into the tub.

Afterwards, the victim is to immerse himself in the water for at least fifteen minutes while he visualizes the water to be repairing the damages and holes in his aura. Should the investigator wish to increase the potency of the water, he may bless and consecrate the water as if he were creating an entire tub of holy water. As the victim soaks him in the tub, it is suggested that he utilize sandalwood incense during his visualization, for sandalwood has been known to help purge of any negativity all it comes in contact with. The investigator can then proceed to the next stage of psychic restoration, the clearing of the atmosphere of the afflicted victim.

---

[1] Dion Fortune: Psychic Self Defense: 1988 Aquarian, Wellingborough

Technique:

Cleansing the room of unwanted energy

The occult investigator enters the living quarters and any other areas of the home frequented by the victim, and he places on each quarter of the room a small saucer of vinegar with camphor (moth) balls in it. This process has been known to sap the negative magnetic impressions from the room, and should be used to cleanse the living areas of the victim. If the magnetic impressions prove too great for even this method, a small solution of sulfuric acid and water should be used instead. This, together with the Lesser Banishing Ritual of the Pentagram, has proven on countless times to be the most effective means of cleansing a home of unnecessary negativity.

Now that we have discussed the clearing of the atmosphere of the victim and the sealing of the aura, we shall now focus on the severing of the contact with the aggressing force.

Severing Contact with an Aggressing Force

In this case, the investigator shall utilize his sword or dagger to cut the astral connection that the aggressor has made upon the victim. He first uses the sensing and purging method to bless and consecrate the victim within the elements.

Technique:

Severing Contact through Sensing and Purging

First, the investigator takes the holy water he created and splashes a bit on the body of the victim. Afterward, he traces a banishing pentagram on the forehead and the palms of the victim saying, "*By earth and water may you be cleansed.*" Then the investigator takes sandalwood incense and lets the smoke of the incense engulf the victim while saying, "*By fire and air may you be cleansed.*" What he has now done is basically cleansed the victim of all elemental impurities, making the victim a closed circuit to any further psychic attack.

Afterwards, the investigator is to use his astral vision to see if there are any weak spots within the aura of the victim. Such spots are usually the points where the connection between the aggressor and the victim are strongest, and thus must be severed. Taking the sword or dagger, he is to imagine the blade glowing in a blue and white flame, and he is to sever the connection at its source. After severance, he is to imagine the flame sealing the psychic wound shut as it cuts off the connection. Those with higher psychic vision will notice that black tendrils are the form that aggressive forces usually take upon the aura of the victim.

magnetic sphere of others. To further decrease the chances of contamination, the specimen in question should be placed within a wooden or plastic container after the specimen has been wrapped in silk.

Dion Fortune further illustrates through a case where a lock of hair was presented as a specimen for psychometric analysis. The deliverer of the specimen took no care in preserving its psychic purity and simply carried the lock of hair in his pocket. It was no surprise that the psychic, who was examining the specimen, ended up receiving the psychic impressions of the deliverer instead of those of the intended target.

We shall next discuss the method of disenchanting magickal or, in some cases, cursed objects. Although there are many rituals for such, in case of need, the investigator is to consider his own personal occult or magickal path before using such. There are many means of disenchanting magickal objects, and each pantheon and path have their own corresponding and effective means of doing so.

Technique:

Disenchanting Objects

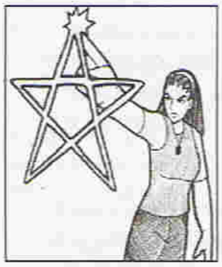
One of the most basic means of ridding any object of its magickal qualities is through the use of holy water. The investigator is to soak the object in holy water overnight. The next day, while using their wand or dagger, they trace a banishing pentagram over the object. Afterwards, he recites the following:

> "*Creation of will, the elements, magick and force, I dispel thee from further use, your purpose has now been met and I banish the energies that are present within this object.*"

He then buries the object overnight in the earth, passes the object through heat or flame, and then exposes the object to open wind in order to return the elements used to create the object back to their source.

Now that we have properly discussed the proper handling of psychic specimen, we shall now shift our focus to keeping the investigator clean of potential astral parasites and unwanted psychic energy through techniques of banishing.

Banishing Techniques



Banishing is one of the rudimentary skills of the occult investigator, as it is through this technique that he dispels and dissipates the energies in a person, object, or place. In banishing, he attempts to get rid of energies, thus differing from exorcism where one dispels spirits.

Previously, I gave you a brief introduction to the uses of the pentagram. Within this section, we shall discuss the entire lesser banishing, for the clearing of energies, and invoking, for the raising of energies, of the pentagram.

Before we proceed to the actual ritual of banishing, there are certain requisites that the investigator must be aware of. We begin with the technique known as the Kabalistic Cross popularized by the Hermetic Order of the Golden Dawn. The Kabalistic Cross is also used as an effective centering device to restore mental and spiritual balance in the investigator.

Technique:
The Kabalistic Cross

1. First, face east and visualize yourself continuously growing larger into the cosmos, to the point that the Earth is only the size of a ball under your feet.

2. Next, with the soles of your feet planted firmly on the earth and maintaining balance, imagine a white light from above pouring down into your forehead.

3. Then, with your right hand, direct the light from above to the center of your forehead, using your index and middle fingers to point to the area between your eyes.

4. Vibrate the name Ateh (ahh-tehhhh) in correspondence with the proper vibration techniques described previously in this chapter, while imagining the energy center in your forehead glowing with the translucent light.

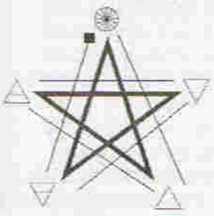
5. Direct the light towards your solar plexus region, and this time vibrate the name Malkuth (mal-kooth) while imagining the energy in your solar plexus region glowing in the same light as the previous vibration. It is important to note that the energy flow does not stop at the energy center of the solar plexus region; it flows down into the earth itself after activating the Malkuth energy center.

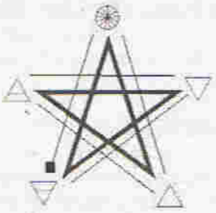
6. Direct the light towards your right shoulder and vibrate the name Ve-Geburah (veeeee-geee-booo-raaahh), while imagining the energy center on your right shoulder growing in translucent light.

7. Direct the light towards your left shoulder, and in the same manner as with the right shoulder, vibrate the name Ve-Gedulah (veee-gee-dooo-lahhh), and imagine the energy center of your left shoulder growing in translucence.

8. Place your hands in a prayer position and vibrate the words Le O-lam (lay-oh-lam), and Amen (ah-men), and then bow towards the east.

Invoking and Banishing Pentagrams


Invoking Pentagram


Banishing Pentagram

As seen in the diagrams above, we have two means of tracing pentagrams. The first is the invoking method on the left, and the other is the banishing method on the right.

Before tracing any pentagram, first it is important for the investigator to ask himself what the intent of their act is. If the intent is meant to raise energies for a magickal act, then the appropriate pentagram to use is the invoking pentagram. However, if the intent of the is the cleaning of the area, person, or object of certain unnecessary energies, then the banishing pentagram is more suitable.

When tracing the pentagram, the starting point will determine which of the pentagrams are being used. In the banishing pentagram, the starting point is the left leg of the pentagram proceeding to its head. The investigator is to imagine the lines of the pentagram glowing in a bluish white translucent light as he traces it.

For the sake of clarification, the invoking pentagram is traced from its topmost point to the lower left point, and so on, while the banishing pentagram is traced from the lower left point to the upper right point, and so on.

Now that the Kabalistic Cross technique and the proper means of tracing the pentagrams has been covered, we can proceed to the actual Lesser Ritual of the Pentagram itself, which can be utilized by anyone regardless of their inclinations in practice.

I choose to utilize the Lesser Ritual as dictated by Benjamin Rowe. His method is the most detailed of all the descriptions I have come across.

Technique:
The Lesser Banishing Ritual of the Pentagram

As instructed by Benjamin Rowe[1]:

1. Perform the Cabalistic Cross as Illustrated previously.

2. Advance to the east point of the circle. Draw a large pentagram (invoking or banishing, depending on your intent) with your wand, or with the pointed index and middle fingers of your right hand.

The lines of all the pentagrams and the circle connecting them should be viewed in a blue-white color. They should have a perceptible, three-dimensional thickness, at least equal to that of a clothesline or thin rope.

3. Make a stabbing gesture at the center of the pentagram with wand or hand, and vibrate the name Yahweh (yahh-wehhh).

As you vibrate the name, imagine the inside of the pentagram becoming an open window into the Realms of Air. Beyond the window, you should imagine some landscape that seems airy to you. You should feel that the landscape is filled to overflowing with the force of air, vast in extent, all-penetrating, and ethereal. Imagine that this realm extends to infinity in the direction you are facing. Once you have the landscape clearly visualized, imagine a cool wind blowing into your circle through the pentagram. Feel the wind filling up the circle and blowing through your body and soul, leaving no part of you untouched. It blows out and replaces the impure airy elements of your own nature with pure airy power. Keep feeling this wind until you feel cleaned out and filled with airy power. If you are banishing, you should next feel the power sweeping out of yourself and the circle, back through the pentagram. After which you should imagine the window closing again. The same goes for all the following quarters.

Take a few moments to stop and appreciate whatever degree of airiness you have managed to bring into the circle. Feel a sense of satisfaction with it, and vow to make it even better the next time. Then stop consciously, supporting the images and feelings. At first they will fade, but with continued practice you will find that a residual feeling of the element will remain in the circle throughout the rest of the ceremony.

4. Move clockwise around the circle until you come to the south. Starting at the center of the eastern pentagram, visualize a blue-white line as you go. Face the south and draw a large pentagram. Make the stabbing gesture at the center of the pentagram, and vibrate the name Adonai (ahh-don-eye).

---

[1] The Essentials of Magic Benjamin Rowe: 2001, PDF edition.

Imagine the pentagram opening into the Realms of Fire. The landscape you choose should present a feeling of intense, radiant heat, like that you feel on your face from the sun, but without source and omnidirectional. An appropriate image might be the desert at noon, with shimmering waves of heat filling space in all directions. If you can, imagine being on the surface of the sun – ultimate, incandescent heat. The landscape should feel full to bursting with the power of the element, and feel like it extends to infinity in the direction you are facing.

When the landscape has been firmly established, feel the heat rushing into your circle through the pentagram. Feel it filling the circle and yourself, burning out any impurities and totally consuming them, then replacing them with pure fiery force. Continue until you feel completely purified by the fire and filled with its force. Take a few moments to stop and appreciate whatever degree of fieriness you have managed to bring into the circle. Feel a sense of satisfaction with it, and vow to make it even better the next time. Then stop consciously, supporting the images and feelings.

5. Move clockwise to the west, drawing a segment of the circle as you go. Face the west, and draw a large pentagram. Make the stabbing gesture at the center of the pentagram, and vibrate the name Eheieh (eeee-hehhh-yehh).

Imagine the pentagram becoming a window into the Realms of Water. Imagine a watery landscape. I use either an infinite region filled with water of a deep, almost violet blue color, or an underwater view of a reef with plenty of fish and plant life with waves crossing the surface overhead. With the landscape visualized, imagine water gushing into the circle and yourself, dissolving any impurities and diluting them into nothingness, replacing them with its own pure power. Keep feeling this until you feel clean and totally filled with water. Pause to appreciate the watery element you have managed to bring into the circle. Feel satisfaction with it, and know that you can do even more the next time. Then stop consciously, supporting the images.

6. Move clockwise to the north, drawing the circle as you go. Face the north, draw a large pentagram. Make the stabbing gesture at the center of the pentagram and vibrate the name Agla (ahh-gehh-lahh).

Imagine the pentagram becoming a window into the Realms of Earth, beyond which you can see some landscape that seems supremely earthy to you. I use either a soft, warm darkness of infinite extent; a cave with ancient paintings on the walls; or cultivated land with all sorts of crops growing. The emphasis should be on the fertility and potential for life hidden in the darkness of the Earth, rather than the view of Earth as cold, sterile stone. Imagine the earthy power moving through the pentagram, filling up the circle and penetrating your body, making any impurities so inert and heavy that they fall downwards out of your body, to be replaced by a pure earth force. Keep feeling this until you feel clean and totally filled with earth. As in the preceding quarters, pause to appreciate the earthy element you have managed to bring into the circle. Feel satisfaction with it, and know that you can do even more the next time. Then stop consciously, supporting the images.

7. Complete the circle by returning clockwise to the east, drawing the line as you go. Return to the center of the circle and face east.

Standing in the center of the circle, try to see all four landscapes at once, and feel the power of all four elements focused on you through the pentagrams.

8. Say: "Before me Raphael, behind me stands Gabriel, on my right hand is Michael, on my left hand is Auriel." The names of the archangels should always be vibrated.

Imagine the pentagram opening into the Realms of Fire. The landscape you choose should present a feeling of intense, radiant heat, like that you feel on your face from the sun, but without source and omnidirectional. An appropriate image might be the desert at noon, with shimmering waves of heat filling space in all directions. If you can, imagine being on the surface of the sun – ultimate, incandescent heat. The landscape should feel full to bursting with the power of the element, and feel like it extends to infinity in the direction you are facing.

When the landscape has been firmly established, feel the heat rushing into your circle through the pentagram. Feel it filling the circle and yourself, burning out any impurities and totally consuming them, then replacing them with pure fiery force. Continue until you feel completely purified by the fire and filled with its force. Take a few moments to stop and appreciate whatever degree of fieriness you have managed to bring into the circle. Feel a sense of satisfaction with it, and vow to make it even better the next time. Then stop consciously, supporting the images and feelings.

5. Move clockwise to the west, drawing a segment of the circle as you go. Face the west, and draw a large pentagram. Make the stabbing gesture at the center of the pentagram, and vibrate the name Eheieh (eeee-hehhh-yehh).

Imagine the pentagram becoming a window into the Realms of Water. Imagine a watery landscape. I use either an infinite region filled with water of a deep, almost violet blue color, or an underwater view of a reef with plenty of fish and plant life with waves crossing the surface overhead. With the landscape visualized, imagine water gushing into the circle and yourself, dissolving any impurities and diluting them into nothingness, replacing them with its own pure power. Keep feeling this until you feel clean and totally filled with water. Pause to appreciate the watery element you have managed to bring into the circle. Feel satisfaction with it, and know that you can do even more the next time. Then stop consciously, supporting the images.

6. Move clockwise to the north, drawing the circle as you go. Face the north, draw a large pentagram. Make the stabbing gesture at the center of the pentagram and vibrate the name Agla (ahh-gehh-lahh).

Imagine the pentagram becoming a window into the Realms of Earth, beyond which you can see some landscape that seems supremely earthy to you. I use either a soft, warm darkness of infinite extent; a cave with ancient paintings on the walls; or cultivated land with all sorts of crops growing. The emphasis should be on the fertility and potential for life hidden in the darkness of the Earth, rather than the view of Earth as cold, sterile stone. Imagine the earthy power moving through the pentagram, filling up the circle and penetrating your body, making any impurities so inert and heavy that they fall downwards out of your body, to be replaced by a pure earth force. Keep feeling this until you feel clean and totally filled with earth. As in the preceding quarters, pause to appreciate the earthy element you have managed to bring into the circle. Feel satisfaction with it, and know that you can do even more the next time. Then stop consciously, supporting the images.

7. Complete the circle by returning clockwise to the east, drawing the line as you go. Return to the center of the circle and face east.

Standing in the center of the circle, try to see all four landscapes at once, and feel the power of all four elements focused on you through the pentagrams.

8. Say: "Before me Raphael, behind me stands Gabriel, on my right hand is Michael, on my left hand is Auriel." The names of the archangels should always be vibrated.

The angels should be imagined appearing as their names are vibrated. Each should be seen as an immense figure on the horizon beyond the landscape in their quarter. You should have a definite sense of them as spiritual, self-aware beings of great power, come to aid you in your work. The landscapes represent the natural, non-sapient force of the elements; the archangels represent the divine powers that rule and direct those elements. The archangels should have some form that, in your mind, signifies their rulership over their elements. I see them as figures in robes the color of their elements. Raphael has blond hair that moves in an invisible breeze, and holds a fan or dagger in his right hand pointed towards you. His face has an aquiline cast. Gabriel has dark hair with a bluish cast, dark skin, and holds a silver cup towards you. His robes seem to move in an invisible current. Michael has hair and eyes like flames, a slightly fox-like cast to his face, and his robes seem to be made of woven threads of fire. He holds a flaming sword pointed towards you. Auriel wears black or green robes. His face is rounded, and of a nut-brown color. He holds a disk-like pentacle with one face pointed towards you. Imagine each of the archangels sending a benediction to you through their weapon.

9. Stand with your arms stretched out to the sides, and feet apart. Say: "About me flame the pentagrams..."

See the four pentagrams and the lines connecting them suddenly flaring to an intense brightness around you. As they do so, imagine a fifth equally bright pentagram forming about your body, its points congruent with your head, hands, and feet. Remember that the pentagram signifies rulership of the Spirit over the four elements, and that by identifying it, you are claiming that rulership for yourself. Try to feel yourself as Spirit, connected to the four elements, but also above them.

10. Say: "...and in the column shines the six-rayed star!"

Your mood as you say these words should be one of triumph and exultation, a sense of complete success in the endeavor of invoking the elements. Imagine a large golden hexagram, the same width as your circle, forming in the air above you. Rays of power shine radially outwards from each of its points. The lowest point of the hexagram is congruent with the highest point of the pentagram previously visualized. The hexagram signifies the planetary or heavenly realms that are above the worlds of the elements. Elemental Spirit is a summation or concentration of these heavenly forces. By claiming the power of the Elemental Spirit, you are also declaring your freedom from the rule of the mundane world, and claiming the right to enter into and work in those higher realms.

11. Close with the Kabalistic Cross.

Deliv

Now that t
banishing a
an investiga
exorcism o
Many form

Deliveranc
the techniq
protection
an act has l
rather fruit
those prese
for the vict

Second, a k
victim. In t
the delivera
is the backl
reciting the

The last co
depart in th
maximum
through the
spirit is req

Since the a
of exorcism
guidelines

Deliverance And How It Works

Now that the Occult Investigator has been properly equipped with effective methods of banishing and invoking, we can proceed to the topic of deliverance and how it can help an investigator when confronting spirits. Dr. M. Scott Peck said that deliverance is a mini-exorcism of sorts for it is meant to test the apparently possessed or inhabited individual. Many forms of deliverance are available, but they all hold certain common denominators.

Deliverance is an act of faith and not of will on the part of the investigator. Similar to the technique of exorcism, the investigator does not utilize his own will to pray for the protection of the victim, but makes a formal plea to God for the sake of the victim. Such an act has been known to be effective on lesser and lower grade malevolent entities but rather fruitless against greater ones. In this technique, it is almost as if the investigator and those present combine their power of love and concern for the victim in a desperate plea for the victim's safety.

Second, a key part of deliverance is the utilization of prayer or the praying over the victim. In this aspect, the investigator utilizes prayers effective to him for the duration of the deliverance, regardless of religious inclination. In this case, the overall belief in God is the backbone of the deliverance. The investigator and those present may take turns reciting their own divinely-inspired prayers for the safety and well-being of the victim.

The last common denominator in all forms of deliverance is the asking of the spirit to depart in the name of God. Unlike in the rite of exorcism, deliverances can last for a maximum of up to five hours, while exorcisms can take days, if not weeks. In this case, through the pleas to the Divine and the love and genuine care of the victim, the infesting spirit is requested to leave or else a full exorcism will be the final result.

Since the act of deliverance is more of a subjective approach and not as rigid as the acts of exorcism itself, I feel that examples of such would not be necessary as long as the three guidelines stated previously are followed.

Practical Exercises:

1. The probability of you coming across a psychic vampire is very likely, especially in the work place. When this occurs, attempt to first ascertain the type of psychic vampire you are dealing with, and then employ the recommended protective measures stated above. Record your results and see if the measures you took were effective or not.

2. Find a place where you think that a particular emotional thought form exists. Observe and attempt to determine what sort of though form exists, and if you feel capable, use methods mentioned in this chapter and previous ones, and attempt to cleanse the area of the lingering energy.

3. The Lesser Banishing Ritual of the Pentagram (LBRP) is by far one of the most effective means of Astral or Magickal Hygiene. With this in mind, perform the LBRP twice a day. One in the morning and once at night, and take note of the following observations. More important, the LBRP can be used in times where you wish to cleanse yourself from negative energies you incidentally come across throughout the day. With this in mind take note of the following:

   - How do you feel after performing the LBRP when you wake up the morning before your daily routines?
   - After a long and dreadful day, how does the LBRP help you banish unwanted moods, energies, and influences before going to bed?
   - After being with someone who is full of negative psychic energy, how does performing the LBRP help you?

4. Utilizing the skill of psychometry, attempt to get as much information as you can from the owner of any object with sentimental value. The more important the object is to the owner, the more information you should be able to derive from it.

In more than one occasion, personal belongings, such as necklaces and jewelry can become impregnated with whatever unwanted vibrations that we predominantly project. It is likely that said objects store said negative energies. With that in mind, attempt to disenchant any object you own that you feel may have been incidentally charged with negative energy, and observe if, in fact, it was being used as a batter for said negative vibrations.

Responding to Afterlife Aggression

In certain cases, the investigator may come across a scenario where the spirits that he encounters are either hostile or unwilling to cooperate. It is of foremost importance that he focus on defending himself from further afterlife aggression. For starters, the most potent tool that he can employ is the use of either holy water or purified salt water. These are said to be very disorienting to spirits who vibrate on a negative wavelength, and thus will keep them at bay.

Second, the investigator needs to show authority by the utilization of prayers from whatever pantheon he follows. The strong combination of faith and a deep desire to help others can keep him safe from further harm. The key word here is faith. If you feel that you lack in this area, it is suggested that you refrain from investigating potentially dangerous spots until you are sure which faith you are willing to dedicate your mind, body, and soul to.

Lastly, once this has been established, you can seal the spirit off in one particular area by using the holy water as sealing wards. Simply trace a corresponding symbol of power, such as a cross or pentagram, in the four corners of the area which the spirit strongly manifests itself. Once the spirit is contained you can then utilize Astral Communication in order to commune with the spirit in hopes of helping it move on or exist peacefully in its surroundings.

Technique:
Astral Communication

The investigator is to use his mediumship ability, which is, in context, simply a greater form of intuition, to determine the message that the spirit wants to deliver. Afterwards, he relays the message to the loved ones of the spirit, where the process is then reciprocated. It is important to remind the loved ones that they should be strong and selfless in their words. It is recommended that the loved ones share the sentiment that the spirit should move on to the true afterlife. Another useful method in Astral Communication is through the use of the scrying mirror or crystal ball.

One important pointer is to remember that the investigator employ this method only if they are confident that the spirit is willing to converse with them. When using the scrying mirror or crystal ball, you then can ask the spirit questions that can help the investigator ascertain the reasons why it is appearing as a haunting within a particular area.

Through my research, I have found it effective to maximize the scrying experience through group scrying. This method has proven on countless occasions to be effective in communicating with the spirit world through the involvement of a dedicated group of practitioners driven by the desire to help those spirits in need.

Technique:
Group Scrying

In this exercise we will need at least four people to take on the following roles:

- **The Link.** This is the emotional link to the spirit, usually a family member or close loved one.
- **The Scryer.** Usually chosen by the link, the scryer chooses which medium to use, and will be the main form of communication between the group and the spirit.
- **The Battery.** The battery gives psychic energy to the scryer to magnify the experience. The Scryer may have as many batteries as he needs.
- **The Warder.** The warder's job is to use his psychic ability to make sure that unwanted entities do not interfere in the scrying. He is to remain receptive and use his willpower to shoo off any intrusive sprits drawn to the scrying session.

1. The session begins with the link manifesting and feeling intense emotional energy connected to the spirit they wish to commune with. For example, if a daughter wished to get in touch with her deceased father, she would feel the emotions she has for her father in an intense manner. It is even better if the emotions make the link cry. This will attract the attention of the spirit you wish to commune with.

2. The scryer enters the receptive state of consciousness. By doing so, he begins his scrying into his chosen medium.

3. The battery then psychically connects to the scryer by simply envisioning himself giving his psychic energy to the scryer through whatever connection he wishes to visualize. Some students I have worked with have imagined luminous cords of light connecting to the back of the scryer's head. It is important that each battery connect one at a time and not all at once so they do not over load the scryer.

4. During the session, the warder stays in a receptive state of consciousness and attempts to astrally see if there are any intrusive spirits. In this case, he uses his willpower to push away spirits that are unwanted in the session.

I do not advise any investigator utilize the Ouija board in his investigations of spirits. Such an action will end up by inviting an infernal spirit to the location and placing the afterlife spirit and the infernal spirit in one area for him to deal with. This is foolhardy, to say the least, for in many cases, potential scryers and mediums have found themselves linked to spirits, and in worst case scenarios, infernals, who refuse to sever contact with the scryer.

Techr
The Sé

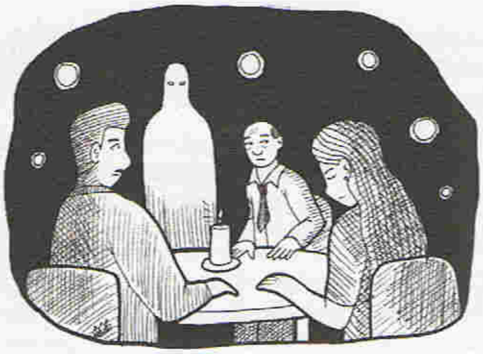
A final usefu
loved ones is
conduct séan
works in the
one for much

In the séance
loved one, as
spirit, work t
desire to see t
forming a cir
emotional en
itself either v
it can commu

The basic the
circuit theory
with the spiri
with the same
the same desi
the séance its
investigator si
departed.

In more serio
infernals, the

Technique:
The Séance



A final useful method in communicating with the departed with the cooperation of the loved ones is the use of séances. Although there have been many books written on how to conduct séances to commune with the recently departed, I will simply explain how such works in the context of an investigation. I will not, however, explain here how to conduct one for much literature has been written by more qualified authors on the topic.

In the séance itself, those who have both the yearning and desire to contact the departed loved one, as well as those with strong emotional energies involved with this loved one's spirit, work together to be an emotional beacon. Their combined emotional energy and desire to see the spirit is utilized within the séance when the loved ones sit holding hands, forming a circle with a channel or medium present. The theory behind such is that the emotional energy and willpower is amplified several fold allowing the spirit to manifest itself either visually or through the channel, thereby allowing a momentary period where it can commune with the loved ones present.

The basic theory behind how a séance works is a combination of emotional energy and circuit theory. When one person has the desire as well as emotional energy to commune with the spirit, he contains this within his being. When he thus holds hands with a person with the same desire and emotions, the feelings are multiplied. The more people with the same desire and emotions are involved, the more effective the séance will be. Thus the séance itself is a temporary breach in the laws of life and death. In the séance, the investigator simply acts as a facilitator for the loved ones to commune with their dearly departed.

In more serious cases of dealing with supernatural aggressors, especially if these are infernals, the following techniques might be found useful.

What to Look for In case of Demonic Infestation

1. The first and most important sign of demonic infestation has been recorded as a foul stench, in many cases, either that of sulfur or rotten eggs. Other smells have been recorded also. This smell lingers in the areas in which demons have chosen to hide. This smell will not dissipate by itself.

2. The next important sign to look for is abnormalities in temperature. Rooms where demons have manifested in will either be extremely hotter or extremely colder than the other rooms in the house for no apparent reason at all.

3. For the final sign of demonic infestation, the investigator is to note any strange vermin infestations in the areas such as that of bugs and other insects. Such creatures are highly attracted to the negative energies emitted by such entities, and infest the area in huge numbers for no apparent reason.

As already discussed in previous chapters, the intuition of the investigator plays a very important role in detecting the demonic presence in the area. If the investigator's own intuition and the investigation of the area lead to the conclusion that, indeed, the area is infested, he is to recommend that the area be blessed by a holy man of his corresponding religious belief. However, in the immediate need of a cleansing, the Rituals of the Lesser Banishing Pentagram may be used. When dealing with demonic entities, it is still best to employ the help of the religious to play it safe.

In the dire need of an area-wide exorcism, the following prayer may be used by the investigator for it has been used by the Church to rid areas known to be inhabited by evil spirits.

Technique:
Area Based Exorcism

Entering the area, the investigator will need holy water and a religious object of his choosing as a link between him and his chosen divine spirit. Sprinkling the holy water in all four corners of the room, he then says the following prayer:

> *"I adjure thee, O serpent of old, by the Judge of the living and the dead; by the creator of the word who hath power to cast into hell, which thou depart forthwith from this house. He that commands thee, accursed demon, is He that commanded the winds and the sea and the storm. He that commands thee is He that ordered thee to be hurled down from the height of heaven into the lower parts of the earth. He that commands thee is He that bade thee depart from Him. Hearken, then Satan, and fear. Get thee gone, vanquished and cowed, when though art bidden in the name of our Lord Jesus Christ who will come to judge the living and the dead and all the world by fire. Amen."*

This prayer drives away the spirits of the demonic if properly utilized in the light of faith and service. It is important to understand that if the infestation continues, religious intervention should be the next course of action the investigator and the owners of the area in question must take.

In addition, since I am sharing this technique from the point of view of a Christian Catholic occultist, I would thus utilize prayers based on my religious inclinations. If, for example, you are a believer of a different faith, there should be within many of the mainstream beliefs a prayer to ward off evil spirits. The final choice of the kind of prayer to be used should be up to the investigator's discretion.

It is thus important, once again, for the investigator to remember that the forces of the infernal, with emphasis on the Prince of Darkness, are beings of great narcissism and even greater pride. When they have been bested by humans and robbed of their pets and puppets, they will do all they can to settle the score. With this in mind, I pray that all who read this book do not attempt to approach such cases involving the infernal the way a superhero would confront a villain. In dealing with the infernal, there are no heroes – only martyrs.

There is one more tool I can give to those who may need it.

Technique:
Layman's Deliverance

This is known as the Layman's Deliverance, and must only be attempted in the absence of a sanctioned exorcist, regardless of religious denomination. The following exorcism is to be done in the name of God and Jesus, or whatever name for the Divine one has, and in under no circumstances in the name of the investigator himself. It is vital for the safety of the investigator to remember that when performing any form of exorcism, he is simply a tool for the Divine powers of God, and not the source of the power of the exorcism.

As stated earlier, such thinking has led to the unfortunate demise of the ego-driven on more than one occasion. Indeed, it is important to remember that such acts should be done in great love and in great humility. The attitude necessary of an investigator during the rite of exorcism should be that those who are humble shall be exalted, and those who exalt themselves shall find themselves humbled.

This exorcism is recommended to be done in the presence of two or more individuals of good moral standing due to the fact that in the case of authentic demonic possession, the possessing spirit will attempt to exploit and expose the sins and weaknesses of the people present.

The exorcism begins with the recitation towards Michael the Archangel as follows.

Prayer to Michael the Archangel

In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

> *"Most glorious Prince of the Heavenly Armies, Saint Michael the Archangel, defend us in our battle against principalities and powers, against the rulers of this world of darkness, against the spirits of wickedness in the high places. Come to the assistance of men whom God has created to His likeness and whom He has redeemed at a great price from the tyranny of the devil. The Holy Church venerates thee as her guardian and protector; to thee, the Lord has entrusted the souls of the redeeme to be led into heaven. Pray, therefore, that the God of Peace crushes Satan beneath our feet, that Satan may no longer retain men captive and do injury to the Church. Offer our prayers to the Most High, that without delay they may draw His mercy down upon us; take hold of the dragon, the old serpent, which is the devil and Satan bind him and cast him into the bottomless pit ... that he may no longer seduce the nations."*

Afterwards, the exorcism proper is initiated as follows. Each time the cross (+) appears, the layman is to make the sign of the cross. If a member of the clergy is using this, they are to utilize a blessing upon the victim of possession.

Deliverance Proper

In the Name of Jesus Christ, our God and Lord, strengthened by the intercession of the Immaculate Virgin Mary, Mother of God, of Blessed Michael the Archangel, of the Blessed Apostles Peter and Paul and all the Saints (and powerful in the holy authority of our ministry)[1], we confidently undertake to repulse the attacks and deceits of the devil.*

The Exorcism now proceeds to the reading of Psalm 67 from the Scriptures, a well-known effective tool against the machinations of the infernal.

Psalms and Prayers

God arises; His enemies are scattered, and those who hate Him flee before Him. As smoke is driven away, so are they driven; as wax melts before the fire, so the wicked perish at the presence of God.

Exorcist: Behold the Cross of the Lord, flee bands of enemies.
Assistant: The Lion of the tribe of Judah, the offspring of David, hath conquered.
Exorcist: May Thy mercy, Lord, descend upon us.
Assistant: As great as our hope in Thee.

(The crosses below indicate a blessing to be given if a priest recites the exorcism. If a lay person recites it, he must silently make the sign of the cross. Also, where the sign of the cross is made, holy water, is to be sprinkled on the victim of possession.)

We drive you from us, whoever you may be, unclean spirits, all satanic powers, all infernal invaders, all wicked legions, assemblies and sects. In the Name and by the power of Our Lord Jesus Christ, (+) may you be snatched away and driven from the Church of God and from the souls made to the image and likeness of God, and redeemed by the Precious Blood of the Divine Lamb. (+)

Most cunning serpent, you shall no more dare to deceive the human race, persecute the Church, torment God's elect and sift them as wheat. (+) The Most High God commands you, (+) He with whom, in your great insolence, you still claim to be equal. "God who wants all men to be saved and to come to the knowledge of the truth" (I Tim. 2,4): God the Father commands you. (+) God the Son commands you. (+) God the Holy Ghost commands you. (+) Christ, God's Word made flesh, commands you; (+) He who, to save our race outdonethrough your envy, "humbled Himself, becoming obedient even unto death" (Phil.2,8); He who has built His Church on the firm rock and declared that the gates of hell shall not prevail against Her, because He will dwell with Her "all days even to the end of the world" (Matt. 28,20). The sacred Sign of the Cross commands you, (+) as does also the power of the mysteries of the Christian Faith. (+) the glorious Mother of God, the Virgin Mary, commands you; (+) she who by her humility and from the first moment of her Immaculate Conception crushed your proud head. The faith of the holy Apostles Peter and Paul and of the other Apostles commands you. (+) The blood of the Martyrs and the pious intercession of all the Saints command you. (+)

---

[1] Lay people omit saying the words in parenthesis.

Thus, cursed dragon, and you, diabolical legions, we adjure you by the living God, (+) by the true God, (+) by the Holy God, (+) by the God "who so loved the world that He gave up His only Son, that every soul believing in Him might not perish but have life everlasting" (St. John 3, 16); stop deceiving human creatures and pouring out to them the poison of eternal damnation; stop harming the Church and hindering her liberty. Be gone, Satan, inventor and master of all deceit, enemy of man's salvation. Give place to Christ in Whom you have found none of your works; give place to the One, Holy, Catholic and Apostolic Church acquired by Christ at the price of His Blood. Stoop beneath the all-powerful Hand of God; tremble and flee when we invoke the Holy and terrible Name of Jesus, this Name which causes hell to tremble, this Name to which the Virtues, Powers and Dominations of heaven are humbly submissive, this Name which the Cherubim and Seraphim praise unceasingly repeating: Holy, Holy, Holy is the Lord, the God of Hosts.

Exorcist: O Lord, hear my prayer.
Assistants: And let my cry come unto Thee.
Exorcist: May the Lord be with thee.
Assistants: And with thy spirit.

Let us pray.

God of heaven, God of earth, God of Angels, God of Archangels, God of Patriarchs, God of Prophets, God of Apostles, God of Martyrs, God of Confessors, God of Virgins, God who has power to give life after death and rest after work: because there is no other God than Thee and there can be no other, for Thou art the Creator of all things, visible and invisible, of Whose reign there shall be no end, we humbly prostrate ourselves before Thy glorious Majesty and we beseech Thee to deliver us by Thy power from all the tyranny of the infernal spirits, from their snares, their lies and their furious wickedness. Deign, O Lord, to grant us Thy powerful protection and to keep us safe and sound. We beseech Thee through Jesus Christ Our Lord. Amen.

Exorcist: From the snares of the devil,
Assistants: Deliver us, O Lord.

Exorcist: That Thy Church may serve Thee in peace and liberty:
Assistants: we beseech Thee to hear us.

Exorcist: That Thou may crush down all enemies of Thy Church:
Assistants: we beseech Thee to hear us.

The exorcism is to be performed for no more than five times within one hour. Should the individual begin to regain composure and control over himself and the infernal forces lose their control, the investigator is to keep reminding the victim that the choice to banish the spirits of the infernal is entirely up to the victim. The investigator must tell the victim that he must be the one to cast out the spirit from his mind and body to make final the defeat of the demon.

Things To Consider Before Performing Any Kind of Exorcism

As a last note, Dr. M. Scott peck noted that within the rite of exorcism, there are actually four different exorcists necessary for the successful expelling of an infernal entity: the patient, God, the community, and the exorcist himself. Most important of the four is the patient himself, for the success of any exorcism depends entirely upon the willpower and ultimate choice to renounce the devil and all his works. As long as the victim of possession permits the spirit to reside within him, the possibility of actual success of the exorcism is bleak.

Next and equally essential to the success of the exorcism as the victim, is none other than the Divine Grace of God. When the exorcist humbles himself to the command and service of the Divine, he is utilized as a tool in which the Divine can manifest love for the victim. By allowing God to command the exorcist, the exorcist in effect becomes a representative of Divine Power and thus is given the power to expel the demon.

The third important element in exorcism is the team present or the community. Through the combined and dedicated love of the community, the exorcism will have a greater effect than the exorcist works alone, and the power of the exorcism is increased several fold.

The last element is the exorcist himself. Only by having a loving heart and genuine care for the victim in question can the exorcism of the evil spirit be made manifest. Through the humility of the exorcist and their surrendering to the help of the Divine Grace of God, the evil spirit will find itself at the mercy of the forces that are greater than itself – the Powers of the Divine.

After the exorcism, regardless of its outcome, it is only prudent that the investigator make regular checks on the recipient of the rites of exorcism. If the initial rite was a failure, it would be best for the investigator to solicit church support in order to properly remedy the possession. However, it is also highly recommended that those important to the victim – the relatives, loved ones, and friends – maintain a vigilant watch and loving response to the needs of the victim, for within the weeks following the exorcism the victim may still find himself constantly hounded by the demons that just expelled.

Beginning an Occult Investigation

In reality, all the theory and techniques presented earlier in this book will be for naught if we do not give you a good means of applying what you have learned. It is with intention that we will show you the basic means of conducting an occult investigation. The occult investigation both differs and compares to a paranormal investigation, for it employs not only science but occult/psychic means to fathering further information about the cases you handle. But before we go further as to how to conduct an occult investigation, we should properly know what differentiates it from the modern fad of paranormal investigations.

Signs of Supernatural Attack

Supernatural attack, (be it magickal or Psychic in nature) have been observed by scholars of the occult to possess certain consistencies in manifestations throughout the ages. Although the overall effect will vary from victim to victim the following are the most common manifestations of a supernatural affliction within someone's life.

It is important to note though that the presence of any or all of these symptoms to not always constitute a supernatural manifestation within one's life. One should always consider mundane reasons for these symptoms before jumping to the conclusion that one is under supernatural assault, for only after potential mundane sources have been ruled out should one take these symptoms into consideration.

Symptom #1: Lethargy
Usual source: psychic vampirism, mental domination

The predominant feeling of weakness and tiredness out of nowhere in one's life is a potential sign that one's auric field has been penetrated or is being drained. The feeling of being drained, too weak or lazy to do anything, consistent fatigue has been noted and is more frequent than normal. In most cases like these, the victim has permitted a psychic vampire to exist within their lives. In most cases the psychic vampire is someone that they themselves have a strong rapport with and the parasitic relationship continues a state of perpetual energetic drain from the victim to the psychic vampire.

Symptom #2:.Pressure on Major Psychic Centers
Usual Source: Psychic Intrusion, Negative Energy "Bad Vibes" being sent the victim's way

Most common feeling is the back of the head, where the neck meets the skull (known as the ghost gate in Chinese culture), but reports have been given of feelings of pressure or pain in the solar plexus area of the body, the heart, or even in the forehead. In this case, external energy from a mental form is trying to force its way into your auric field. The pressure throughout the body usually represent where the intrusion is taking place within the victim. In the case of pressure being felt in the ghost gate area, it is an early warning device that negative thoughts, impressions and feelings are intentionally being sent the way of the victim.

In the case of pressure being felt in the forehead (3rd eye) center, the cause of the intrusion is usually an external force trying to influence the thoughts of the victim, while in the heart center the emotions.

Symptom 3: Inexplicable Misfortune/Bad Luck
Usual source: Curses, Magickal Attack, Aggrieved Entities, Astrological Retrogrades

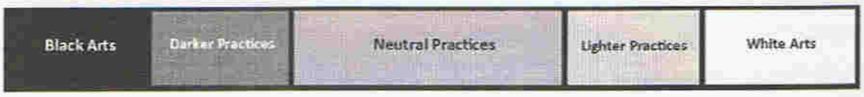
In this case, Murphy's law is in full effect. That which can go wrong, goes horribly wrong. In other reported cases the effect of the misfortune can be condensed around one major aspect of a person's life such as their job, their love life, or their reputation. One should consider all potential avenues of said misfortune before assuming that they themselves are the victim of a Curse, magickal attack or so on. In many cases intense misfortunes have also been attributed to certain astrological retrogrades as the notorious Mercury retrograde that happens three times a year. Always remember that a motive and intention of an aggressive magickal practitioner before consider that you have been Cursed, hexed or crossed.

Symptom #4: Unstable/Unexplainable Emotions
Usual Source: Uncontrolled Psychic Transfer, Lingering Thought forms, or Mental Intrusion

Intense Emotional Outputs such as an inexplicable sense of fear, rage or suicidal thoughts with no reason, and sometimes severe depression, anxiety, anger etc. In most cases the emotional output is external and is unwittingly tapped into by someone with even the most limited amount of psychic ability. This phenomenon is similar to Psychic Vampirsm in a way that there is an energy transfer but instead of draining energy from the victim, emotional energy is knowingly being injected into the victim's magnetic sphere. This is most true within the case of lingering though forms that were unintentionally left behind by their creators.

The Scale of Practice

Within the practice of the occult, it is important for the practitioner to remember that there are differing degrees of practice, depending on the motives in which someone uses them. Although each have their respective pros and cons, a helpful amount of moderation can be the safest approach for beginners in this field. As you go on, you will see that the danger in practice does not lay within the center path, but instead in the extreme.



Let us start by first looking at the pros and cons of each practice, starting with the center:

Neutral Practices:
These practices are neither light nor dark, neither evil nor good. It is said that spell craft as a whole can be considered neutral, since is the intent of the caster that is the determining factor whether a practices is lighter or darker in nature. Following the creed of "As long as it harms none, do as thou wilt" is a good representation of neutral practices, since they are practiced for the benefit of the practitioner at the expense of no one. This is usually the entry point where most practitioners will enter the realm of occultism. Practitioners of the neutral practices go with the flow at times, and other times, will take a stand in order to right a wrong.

Archetype: Dr. Strange Sorcerer Supreme

Lighter Practices:
These practices are usually done to help and assist others. Practices such as various forms of healing, blessings, and prosperity workings that are done at the expense of no one are consider to be more of the lighter practices, for they involve more of a LOVE- and SERVICE-based orientation, and help the practitioner transcend themselves and their ego by serving others with their talent and gifts. Talents like cleansings and protections are also considered lighter practices, since they will involve assisting people rather than oneself. However, these practices always will involve a sense of self-protection within them. This is a wiser approach, for it recognizes that there are inherent dangers within the unseen world, and thus, will take a step to protect the practitioner from these said dangers. In most cases, those who are practitioners of the lighter arts are bound to a code of honor/conduct that prevents them from giving into their own shadow. More importantly, lighter practices are more of "go with the flow mentality" in nature, and will not, in most cases, attempt to alter personal reality but are still able to if need be.

Archetype: Captain America, Professor X

Darker Practices:
The biggest mistake that people make in the occult is that they assume that darker practices are the same as what we term as the black arts. They could not have been more wrong, since darker practices are more ego and human driven, and in most cases, those who practice the darker arts will not dare even consider touching the black arts for reasons we will discuss later on. These practices focus on needs and desires of the human being, and usually will be the response to said needs. For example, if someone hurt my loved ones, it would not be beyond me to respond magickally, in addition to any physical response I may do. Does this make me a bad person/mage? No, it makes me a human one. In most cases, the darker practices are used either A) to obtain a desire, or B) as a reaction to something that happened (but usually both). However, it is important to note that somewhere in the mind of those using the darker practices is a sense of personal righteousness to justify their action. It is also though important to remember that even those with darker inclinations of practices are still bound by some semblance of a code of honor or conduct that they follow. It can even be consider that counterattacking in a magickal/occult sense can be consider darker in nature but positive in intent. Those who practice the darker side of things see magick as a vehicle of changing the world, and are more pro-active in their approach than their lighter counterparts.

Practices such as striking deals with a spirit/demon can also be considered darker in nature, but are not necessarily evil, so long as the bargains are done at the expense of no one but the practitioner themselves.

Archetype: Ghost Rider, Spawn

Now let us focus on the extremes and their dangers along with their limited benefits

Extreme White Arts

The lighter side of magick and the occult teaches one to transcend the self and go beyond the ego. However, the white arts are a more mystical state of existence which aims to transcend existence as a whole and go beyond this life into a more spiritual state of living. This is an ideal goal that most of the mystical inclination aspire to, and thus will teach one to proverbially "Free themselves from the matrix."

- Pros: Such an existence, IF DONE CORRECTLY, helps one become a vessel for the divine to speak through, and thus by silencing the ego, one can make room for the universe to speak clearly, and thus truly bring universal knowledge to the world through the openness that one obtains. Yes, by simply removing the significance the mundane world gives to oneself, room for more universal input is made. Practices such as the Abra-Melin procedure were given to mankind in order to prepare potential practitioners of this path for the knowledge that divine will impart.

- Cons: HIGHLY dangerous if done incorrectly. Some of the white practices tend to discount something important in this world which is called REALITY. They tend to think that there are no concepts of good or evil, and thus assume everything is an external manifestation of the true self. Easy to say until someone is holding a gun up to you threatening your life. Furthermore, said practices have become the playground of false gurus and prophets in order to brainwash and indoctrinate their flock into a cultish following that is, in most cases, devoid of reality. The extreme openness can lead to the attraction of astral parasites and/or negative entities that the practitioner refuses to see as anything but divine inspirations.

The Black Arts

The blackest of arts are a gateway to one thing, POWER and POWER alone. A Tantric Black Magician said "In order to do things that no one can do, you must be willing to do things that no one will do" with regards to how his practice works. These PERVERSE practices, such as human sacrifice, roasting of dead fetuses, ritualistic rape, and other evil arts are the gateways to the powers that the dark sides of the occult have to offer, but at the expense of the soul of the practitioner themselves. In most cases, even those who practice darker arts will never consider making the leap to the black arts due to the fact that they are so perverted in nature. In these practices, it is not unheard of to gain the attention of infernal or evil spirits due to the sheer depravity of the practices that they perform.

- Pros: Power, and plenty of it.
- Cons: You lose your humanity. You become something that most of the occult world would consider as an outcast, a disgrace, and even a cancer to society. More importantly, most practices of the black arts are considered criminal in nature.

Paranormal Investigation vs. Occult Investigation

Paranormal investigation is a very fascinating topic that utilizes the tools and theories of modern science in order to detect and locate the presence of otherworldly entities in certain locations. Its aim is to someday reconcile the presence of psychic and afterlife phenomenon with the scientific world in order to legitimize its presence in as a scientific practice. Paths and courses such as parapsychology and transpersonal psychology and quantum physics are good examples of studies that wish to further legitimize paranormal investigation, and will continue to be a good entry point into the world of paranormal investigation.

The practice of occult investigation, however, is different in that the occult investigator does not use gadgets and gizmos, but instead relies on his own intuition, senses and stock knowledge in the field of the occult to help them understand what they are dealing with. **Occult investigation** is the act of investigating into the possibility of abuses of occult practices upon an alleged victim, the likelihood of attack from the spirits of the ethereal realm, or the presence of malevolent spirits within an area or person. The overall goal of occult investigation is to relieve any victim or area of such stated ailments through the utilization of the facilities and knowledge available to the occultist.

Prerequisites to an Occult Investigation

Before considering an attempt at an occult investigation, three things are of utmost importance. Firstly, determine the extent of your own ability in the practice of occultism. If it is your first occult investigation, it is better to initially deal with an alleged case of psychic attack as compared to a case of full-blown demonic possession. Second, the more related stock knowledge you have, the better, as this will endow you with the discernment necessary to separate real threats from those created by an overactive imagination. Third, a solid belief in any divine being is also highly recommended. This is for your ultimate protection when dealing with otherworldly entities.

The following steps are a simplified sequence to follow in order to gather the necessary information for an occult investigation in an orderly manner, as well as some important pointers to follow to help differentiate actual phenomenon from possible mental constructs of an over-indulgent fantasy of a would-be case subject.

STEP 1: Conduct the Interview

There are two different segments of the entire interview: the **preliminary** and **follow up**. You need two interviews to check the consistency of the details, as well as to help you weed out possible frauds.

During the preliminary interview, simply allow the alleged victim to relate the entire case history. It is very important that he be allowed to present all the facts freely without any form of guidance from you. Listen well, and refrain from asking questions to prevent the possibility of him saying what he feels you want to hear. Upon completing the interview, tell the client that you will now do necessary research based upon the details you were given, and that you would like to see him for a follow-up interview a week after.

It is important for you to be unbiased. Know that your attitude and even unspoken thoughts towards the alleged victim can affect his mindset. If your attitude is negative or suspicious, the victim may lose all self-confidence in the experience, and thus may concede into thinking that what he experienced was just a figment of his imagination.

Do not to take down notes or digitally record the conversation during the interview. Doing this might impose upon the victim a feeling that they are under interrogation, and thus could taint the clarity and true essence of their case history. As much as possible, listen to the full, unedited case history, and then note down the details afterwards. If you find it absolutely necessary though, you can covertly record the details using a digital recording device; just make sure to not let the case subject know you are recording the conversation, so that they will not feel under scrutiny.

To prepare for the follow-up interview, carefully study the points and sequence of the case history. Look out for any discrepancies and keep in mind the possibility of deception on the part of the alleged victim. Seek to determine the validity of the claims. The follow-up interview is exactly the same in essence to the preliminary interview, but this time, you now ask questions for clarification and watch for discrepancies upon reiteration of the story.

From experience, I feel that victims of supernatural occurrences are by right entitled to at least 15% margin of error between their two stories, and only for the most dismissible of details. It would be impractical for you to expect him to reiterate his story perfectly within two different periods of time.

At this point, we will share with you some basic points as to protect yourself from overactive imaginations of some case subjects you come across.

Developing your B.S. Detector

Before any formal investigation can take place, it is important to develop your "B.S. Detector". This method is the basic logical/intuitive ability to detect or sense if the person you are trying to help is just making everything up or in genuine need of assistance.

Although the reasons why someone would even make up or fib their way to an occult investigator are as numerous as the stars in the sky, the common reasons include delusions of grandeur, social disassociation, and in some cases, manic depression.

Pointers to developing a good B.S. detector are as follows:

1. **Always, and I mean ALWAYS, check for consistency in the story of the individual.** When they recount their supernatural experience, the details should be consistent from the first day they tell the story to the tenth. If details (especially important ones) change each time you ask them for information, chances are they are making the whole thing up, and in reality, just wasting your time.

2. **Observe the individual's willingness to share the paranormal experience.** The more reluctant they are, the better the odds are of them having a genuine experience. Why? Because in most cases, those who say "I can see spirits all over the place" are quickly labeled by society as either crazy or mentally unstable. Just like in the movie Sixth Sense, the boy Cole reluctantly stated his famous line "I see dead people". In the real world, individuals who are, in fact, experiencing a genuine supernatural encounter will primarily be afraid of being judged insane. Another note to consider is that the more the individual boasts about a supernatural experience, the greater the possibility is that it is made up or exaggerated.

3. **The devil is in the details.** "*I summoned a spirit from this black book. I'm sure it's a demon, but I can't remember the title, and now the spirit wants to eat my soul.*" An individual who says something on similar lines is less likely to be taken seriously compared to someone who says "*I attempted a method of summoning the spirit Samiel from a Grimoire called Armadel.*" The more specific the details are given about a supernatural encounter, the higher the probability that the encounter is genuine.

4. **Be wary of delusions of grandeur.** As stated earlier, many people out there simply need attention, and will cook up some strange story to get the attention they yearn for. In some cases, the extent will go as extreme as the individual thinking they are the Anti-Christ themselves. Such cases open the door to nothing but headaches for you. One such delusion is what I like to call the "*Chosen One Syndrome*":

Chosen One Syndrome

This is a magickal/mental disorder where the person sees himself as the center of the universe where magickal/paranormal occurrences happen. In such cases, he feels hunted by a dark arcane power or that they have amazing powers desired by occult secret societies and organizations. In reality, these victims are simply experiencing delusions of grandeur. They use paranormal occurrences to attract attention to themselves due to problems with self-esteem. In most cases, individuals like these need professional help from a certified psychologist or psychiatrist. If not treated, their delusions can and will get them into trouble that you would want to avoid at all costs.

If at any given moment, any of these basic pointers begin to set off alerts in your mind, you may be a victim of B.S., and should carefully consider if the case is worth investigating further. In the words of Napoleon Bonaparte, "Land and money I can regain, time I cannot."

At this point, should you feel that you're not being led on by someone with a probable case of personality disorder, you can employ the use of a divinatory tool (such as tarot) to help break the ice between you and the case subject. These are what we call **gateways**.

Gateways: Getting The Victims To Talk

Supposing that the alleged victim is reluctant to talk about their experiences, I like to employ what I call the use of **gateways**. This method breaks the ice and helps you gain a workable psychic rapport with the alleged victim with regards to the subject matter. Talk about supernatural topics and issues surrounding the individual. Do not discuss mundane topics, though. It would indeed be suspicious in the eyes of the alleged victim if at one point you were discussing automobiles and in the next you jumped to the topic of seeing the undead and apparitions.

You can also employ divinatory tools such as palm reading and tarot card reading, as they can help ease the topic of the apparent supernatural disturbance into the conversation without making the alleged victim look or feel insane. In this age of science and technology, there are indeed those who will doubt the possibility of any form of supernatural occurrence. Thus, using gateways are most helpful in dealing with such people.

STEP 2: Gather Essential Information

After all is said and done, if the story is in majority consistent with the with the story told in the preliminary interview, you can safely assume that the case subject is in fact genuine in their story, and now you can begin proper preparations for the next part of the investigation. Some helpful things to ask for are as follows.

- The victim's astrological birth chart is as useful to an occult investigator as a patient's chart is to a doctor. By understanding the cosmic and astrological influences related to the victim, you get a clearer picture of the possibilities of attack. If the ability of interpreting astrological charts is not within your present stock of knowledge, consider getting someone else to interpret it to further understand the situation.

- On a more mundane point of view, there are certain essentials that you must look for. First, seek a connection between the possible psychic experiences of the victim and the present circumstances of his life. Obtain information such as dates, places and areas, and then try to find a correlation between the gathered information and occult occurrences, such as lunar phases, pagan holidays, equinoxes, and solstices, all of which can play a significant role.

- Next, obtain other important information such as family ancestry, encounters with mystically inclined areas (such as haunted locations, or places with a known history of paranormal disturbance), and association with known practitioners of any form of occultism, etc. It is up to your discretion and observation as to which details to use in formulating the diagnosis.

At this point, it will be up to the discretion and overall judgment of the investigator to see what kind of supernatural manifestation is present. A bit of a pointer would be to remember that in some cases of supernatural manifestation, it may not be an actual problem with a person, but instead a problem with the location. In most cases of supernatural manifestation, for example hauntings, it's the place that gets haunted and not the person.

For your convenience, a sample template for an investigation has been provided, so that you have a clear grocery list of things to search and inquire for as you conduct your investigation. Feel free to modify or augment this to your investigation notebook as you see fit.

SAMPLE INVESTIGATION TABLE

VENUE OF INVESTIGATION	
Name of Client	
Synopsis of Investigation	
Essential Elements of Information	
History of the investigation	
Occult/Esoteric Disturbances	
Manifested Disturbances	Source: Rogue Occultist, Demonic Manifestation, Discarnate Entities, Afterlife spirits, Cursed Objects Type: Magickal attack, Astral disturbance, Psychic Attack, Curse, Physical Manifestation
List of Potential sources	
Additional Essential Occult Information The students will perform/accomplish the following.	
Gateway used during Preliminary Investigation plus findings:	Astrological Factors: Date of birth: Sun Sign: Moon Sign: Present Astrological Influences
Notes:	Essential Data Gathered
Date:	
Preliminary Interview	
Alcohol/Psychedelic Drug Usage plus type	(None/Recreational/Frequent)
Psychological Factors	(Manic Depressive, Obsessive Compulsive, Paranoid Schizophrenic Etc)
Scientific Manifestations	(EMF, Temperature ,etc):
Intuitive Observations:	(Psychic/Astral Observations):
Reaction to Magickal Responses	(Charms, Banishing, Holy Water etc)
Present Astrological Influences:	(Mercury Retrograde, etc)
Likely Source and Cause of Disturbance	
Recommended Courses of Action	
Magick Response: (if any)	
Psychic Response: (If any)	
Further recommended Actions:	

STEP 3: Deduce the Possible Cause Based Upon Information Given

As stated in previous chapters, there are several forms of supernatural manifestation. Based upon the facts given, it is the job of the occult investigator to determine exactly what they are dealing with (i.e., is it a case of a rogue occultist casting a hex on the case subject? Is it a case of demonic possession, etc.)

As seen in the template, one helpful way of determining the cause of the supernatural manifestation is to determine the following bits of information:

Example:

Observed manifestation:
Magickal attack, astral disturbance, psychic attack, curse, physical manifestation, nightmares, physical illness, poltergeist activity

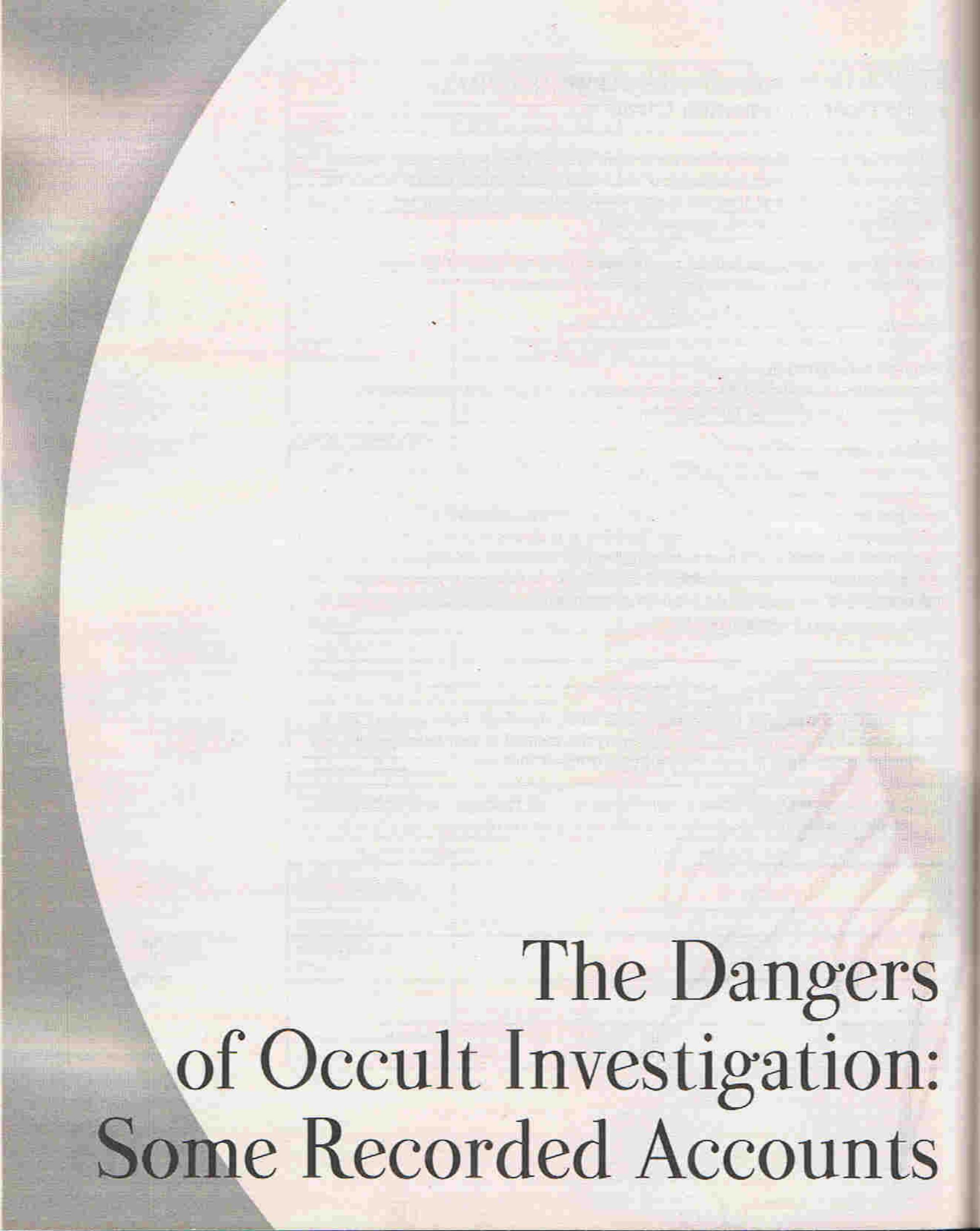
Possible Source:
Rogue occultist, demonic manifestation, discarnate entities, afterlife spirits, cursed objects

Upon gathering all the knowledge requested, you then may refer to previous chapters as to how to respond to the supernatural manifestation. It is always important to note that each supernatural occurrence will have a differing form of treatment and response from one another, as discussed in previous chapters of the book. At this point, your discretion and understanding of the topics in the previous chapters will be what will best guide you to success in your occult investigations.

Practical Exercises:

1. Choose one form of Divination such as Tarot, Astrology, Palm Reading, etc. to be used as your “Gateway”. Learn to apply this method in your investigations as a means to get others to share their spiritual troubles with you.

2. Prepare your Occult Investigation notebook to use for future cases. Use the template provided for ALL essential information on clients.



The Dangers of Occult Investigation: Some Recorded Accounts

In this chapter, we will be discussing the dangers inherent in occult investigation. Although this chapter is not meant to discourage any authentic occult investigator from doing his service to others, it is meant to be a reality check towards those who think that occult investigation is a game or a means to glory.

Dealing with Aggrieved Entities

Remember that in the case that any spirit is up to no good, intervening in such will most likely have one of two possible results: either it will peacefully convince the aggressing spirit to stop their hostile actions, or it can enrage the spirit further. That being said, let us focus on the unfortunate scenario where the spirit is further aggravated.

The Unfortunate encounter with the Shtriega

In the case of the Shtriga from a previous chapter, although it was safe to say that the attack on Esteban was deflected, the Shtriga now had another score to settle, and this time with the person who interrupted its precious snack. The days afterwards were indeed those of high mischief.

The following night, in spite of a horrendous day of training and work, a literal series of unfortunate events occurred in my household which was beyond the realm of coincidence; it almost seemed as if someone had cursed my home. Also, in addition to the constant stream of misfortune present in my household during the following week, I was struck by a strange case of insomnia. Whenever I could even manage some sleep, something would wake me up outside of the realm of ordinary occurrence.

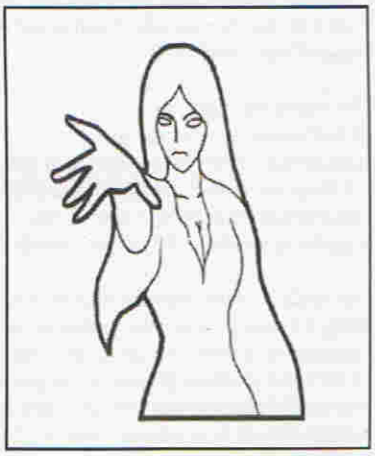
One such example was the case of what I called the Whistler. Whenever I was about to sleep, I would hear a loud, irritating whistling coming from outside my home for several minutes. As I went outside to see who was causing this sound - I assumed that it was one of the local children playing some games - there was no one there. Practically no one was on the street or out; the area seemed next to abandoned. Although this would not be enough to proclaim paranormal mischief, what followed was more than enough to prove so. When I returned to my room to attempt to go back to sleep, knowing it was well into seven in the morning, I noticed that there was a telltale sign of a negative visitor. In spite of all the household clocks being set at the proper time, the digital clock on my stereo held the evidence that something was afoot, for it still displayed 3:15 A.M., the well-known devil's hour amongst occultists.

I had now assumed that I had gained the enmity of this Shtriga for interfering with its meal. My success in sealing Esteban off from any further aggressions from this Shtriga had made me its primary target. The Shtriga thus wanted to weaken me with its seemingly mischievous actions, like causing several anomalies within my household, as well as subjecting me to constant nightmares and physical attacks as I slept. I noted that the modus operandi of this spirit was to attempt to further weaken me by interrupting my rest periods in order to lower my regeneration time, and thus weaken me bit by bit. I noticed that on almost every night after the first confrontation with this Shtriga, I would be awakened by some sort of physical disturbance as I slept.

The case of the Bounty Hunter

For the first night, as I was already about to sleep, I felt something physically slap my foot as if by a large hand. The next night, as I began to fall asleep, I felt something punch my forehead, thus causing me to wake in a rather angered state. Such actions continued until the spirit finally manifested itself to me when I slept. When I finally managed to rest, I projected into my room to see something I did not expect. My room was still as I knew it, but someone was sitting on my chair in front of my computer desk. The spirit took a masculine form and it looked very similar to the ghost characters in their ethereal form in the movie, *The Matrix Reloaded.* However, the difference was that it had very black eyes, to the point that I could not see the actual eyes of this spirit. Was this the Shtriga from my previous experience? At that time, I thought it quite possible. But there were other later theories that were stated about such that made me realize that I was up against something totally different.

The spirit finally spoke to me, beckoning me to go with it, saying that it has come to collect me. I adamantly declined and proclaimed that I would not go willingly. It then said to me that I had made enemies from its realm, and it will be back to collect me when I was finished with my work. What did it mean by this? Up to this day, I do not know, but I immediately woke up in a cold sweat following this experience. Up to this day, I still do not know what it meant by its cryptic message, but I continue to be vigilant for its return.



Further research and inquiry about this occurrence led me to discover that the ethereal spirit that I saw was what some call a *Bounty Hunter* spirit. Most of those who specialize in the cataloging of spirits that I have asked from claimed that when I interfered with the Shtriga's plan to drain the life out of Esteban, it realized that I had the ability to keep it from doing further aggressions upon the boy. So the Shtriga enlisted the Bounty Hunter spirit in order to prevent me from further interfering with its plans. Although up to this day, the Bounty Hunter spirit has yet to return, a lingering feeling in me leaves me to conclude that I have not seen the last of this spirit.

Angered Elementals

The next danger that an occult investigator can find themselves confronting is the angered responses of elemental spirits. As mentioned in the chapter of this book concerning discarnate entities, elementals are usually neutral spirits that will rarely attack anyone unless directly provoked. In the Philippines, we have several cases showing the result of the provoked anger of earth spirits (known as dwarves or *duendes* locally). The following account is a perfect example of what can happen to those who aggrieve elemental spirits.

I recall one similar account of a story of the healing of such an elemental attack through the intervention of a Filipino witch doctor known locally as arbularios. The witch doctor claimed that the victim gained the enmity of the elementals by tearing down their home when he was constructing his new swimming pool. In order to appease the spirits, a letter of penance with a prayer within it would have to be delivered to the local church. He warned the family, though, that when the letter is to be delivered, those spirits who wished the most ill for the victim would try to intervene. If ever the one chosen to deliver the prayer would hear a voice telling him not to look back, he would do well to follow it; for should he choose to turn around, he would thus forfeit the life of his loved one.

Although this is one of the many accounts of elemental spirits, the common ground is that penance must be made to these spirits before their curse can be lifted by the occult investigator.

In the previously stated case, the normally healthy Filipino man suffering a strange psychotic breakdown days after constructing his swimming pool had no history of mental illness and experienced no precursor to such an event. The family of the victim had simply one choice left in the hope of saving their loved one. They had to consult a local witch doctor. Further investigation of the family revealed that, in fact, not only one but several earth mounds were destroyed during the construction of the swimming pool commanded by the victim.

Such a case shows the extent of the damage that elementals can do when aggrieved or provoked. Such should serve as a future warning to those who would hope to destroy mounds of dirt on their age-old land. Although this is but one of the several forms that elementals choose to manifest themselves maliciously, it is also a warning to be heeded against underestimating the abilities of such spirits in retaliating against those who aggrieve them.

The Wrath of Hell: Getting Caught In Demonic Plots

The next focus of our discussion within the dangers of the occult is the dangers that lie in interfering with the plots of the abyss. Doing so will incur for the occult investigator what some of us call the ***Wrath of Hell***. As stated previously in this book, the devil and its minions are spirits known to be possessed by their pride and vanity. From their point of view, human beings are nothing more than puppets and assets that they may use for the accomplishment of their own will and ends. It is not difficult to imagine how angry they can become when their so-called puppets end up interfering with their plans.

As stated in a previous chapter, there are numerous ways in which the infernal may choose to manifest itself. From the author's perspective, the overall goal that such forces have in mind is to obtain, corrupt and influence as many souls as they possibly can.

In all honesty though, the scarcity of demonic possession and presence shows us two things about how the infernal fares in its attempts to control humankind:

A) It shows us that they possess a certain level of desperation to be attempting so many possessions, influences and corruptions at one given time; and

B) It also shows the incompetence level of such demons, judging by the statistical records that out of 100 reported cases of possession, less than five are authentic, proving to us that their ability to succeed is statistically low.

With this in mind, we see that, indeed, the controlling, manipulating and corrupting of humans are the lifeblood of such demons. It is by understanding this that we are shown why they are so aggrieved when someone they used to control gets in the way. In such a case, when an occult investigator, or anyone else for that matter, intervenes with their ever so important "possessions," the agents and denizens of hell make it a point to exact revenge upon those who stand in their way. The following account is a good example of such.

One investigator, who I will name as *Thomas*, was an expert in the lore of Solomon and all corresponding texts on demonology. Although not an avid fan of the practice, Thomas utilized this study to learn more of the inner workings of summoned demons in order to protect himself and his loved ones from any attempt by the demonic world.

Along with the other investigator, *Xander,* the two of them discovered that the psychic vampire, *Alex,* was in fact possibly possessed. It was not long until the two agreed that they should work together in order to remedy the boy. Two days later, a strange series of unfortunate events befell these two investigators, and within five months, both were confronted with what this book classifies as a classic example of demonic sabotage.

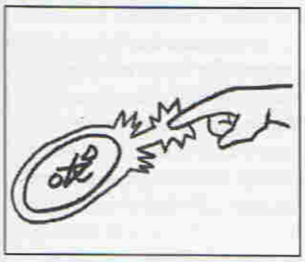
Xander, a member of the Catholic clergy, became involved with a woman through the exploitation of his weakness of lust. He was soon discovered by his superiors, stripped of his vows, and left with nothing to live for. The woman whom he left the clergy for also abandoned him for another man soon after. This problem of moral standing caused much conflict between *Thomas* and *Xander*, causing the two to end their friendship and going separate ways.

Thomas, on the other hand, was also marred with grief. His wife of six years left him suddenly for another man and took half of his belongings. This left *Thomas* in a state of depression for months. He needed medical treatment to pull him out of depression, and finally ended his investigating endeavors from that point on.

Although the stories may seem to be a coincidental series of unfortunate events, a strange pattern can be seen. If *Alex*, the supposed victim, was indeed possessed, then *Xander* and *Thomas* posed a substantial threat to the infernal forces that controlled *Alex*. Had the two cooperated and continued with their work, the spirits that controlled *Alex* may have lost their control over their pet. Thus, their immediate response was to sabotage the lives of those who threatened them. It is important to note that to date, both investigators never spoke to each other again, and the planned intervention on the supposed possessed life of Alex never materialized.

From my questioning of both of these individuals, I realized one thing: hell knows how to hold a grudge. When I last asked these two if their lives were any better, they both noted that progress was slow and they both felt that the possibility of demonic attack in their own lives was indeed probably due to the fact that they stumbled upon someone such demons wanted to keep. It's also important to know that these men were two of the most respected men I knew, and I will continue to pray that their lives recover.

Magical Warfare



The next danger of the occult that we shall look into is the unfortunate case of the proverbial witch war. However, since not all of those who study the occult practice the noble path of the witches, we shall rename it to magickal war between occultists.

This can have the makings of the ugliest scenarios to all who practice the occult sciences, for in the end, there are no winners and plenty of losers. Not only does such an act mar the name of those who practice the occult sciences nobly and responsibly, but it also has the makings of unnecessary division and strife among the already diminished ranks of authentic practitioners. It is also the cause of further negative speculation about how occult practices can be used for ill by those who have little or no understanding about it.

In the case of a magickal confrontation, one occultist (or a group of occultists) focuses his efforts, energies, thoughts and abilities towards the destruction or defeat of another one. In effect, such an act, in most cases, will cause immediate retaliation. Such forms of attack will all be dependent on the ability and experience of the occultists involved, but the general symptoms of an attack from another occultist can range from sickness, nightmares, misfortune, death or harm of loved ones, to even the most subtle of maladies, such as headaches or nausea.

However, all the possible symptoms of any form of occult attack are too many to list here. Regardless of the form of attack initiated, be it psychic or magickal, all ends of those who use magick aggressively and abusively will be subject to the laws of karma, which will render due payment to those who abuse the sacred gifts of the occult.

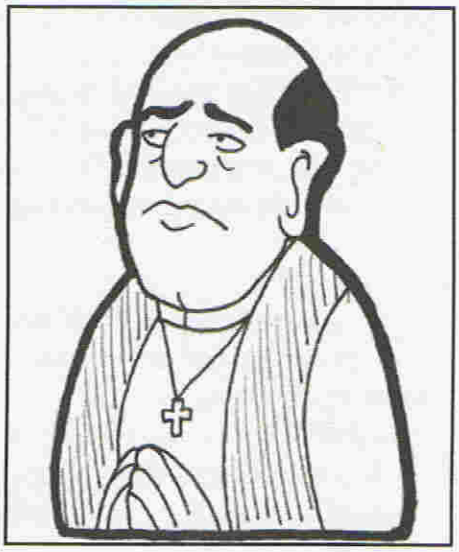
One such classic case of a magical confrontation was that of the war between Aleister Crowley and Samuel L. Macgregor Mathers. According to some sources, Crowley, wanting to take over the Golden Dawn, enlisted the help of demons in an attempt to destroy Mathers. According to one source, Crowley managed to afflict Mather's wife with the ill intended for Samuel. The response of Mathers was not one of recommended action. In return, he retaliated in equal measure by using demonology to even the score with Crowley.

Although the conflict ended with Crowley being expelled from the Golden Dawn, Mather's apparent victory was short lived, for it was not long before the members of the Golden Dawn themselves asked Mathers to vacate his position as leader of the Order due to his over-demanding personality. In the end, Crowley's history became that of one of the most notorious and evil practitioners of the occult, which ended in his poverty and death, while Mathers himself was forced to leave the Golden Dawn and found a new order with those who were loyal to him.

In the end, the personal conflict between the egos of two occultists caused of the dismay of many. In the case of the Golden Dawn, Crowley's attempt to usurp power from Mathers may have dragged more than himself into the fray of the conflict. Occultists who practice such foolishness, especially those who belong to orders, covens or groups, must always remember that the law of correspondence holds true always, whereas when one member of the group is affected, everyone else is equally affected.

With such a thought, it is hoped that those who read these words will be responsible in their actions. In the case where one is being unrightfully attacked by another occultist, the best recommended course of action for any benevolent occultist would be to increase defensive measures, and only resort to offensive practices of the occult as a last-ditch effort. Although the ideal of all spiritual practices is to transcend beyond feelings of aggression and hate, sometimes we are given no choice but to defend our own survival, and in such an end, there is no karma to be liable to when one simply protects themselves with it.

The Inquisition: Dealing with Religious Misconceptions



As a last topic of this chapter, we shall discuss what some of us in the field of the occult jokingly call "The Inquisition", and how to deal with religious misconceptions.

It is inevitable that the more success any occult investigator has in their craft, the more attention they will draw to themselves. In such a case, it is but a matter of time until religious institutions, whose members openly object to the practices of the occult investigator, will begin their lynching.

It is important for the occult investigator to remember there is one of two ways to approach this delicate scenario. One is the subtle approach; the second is the more vulgar one.

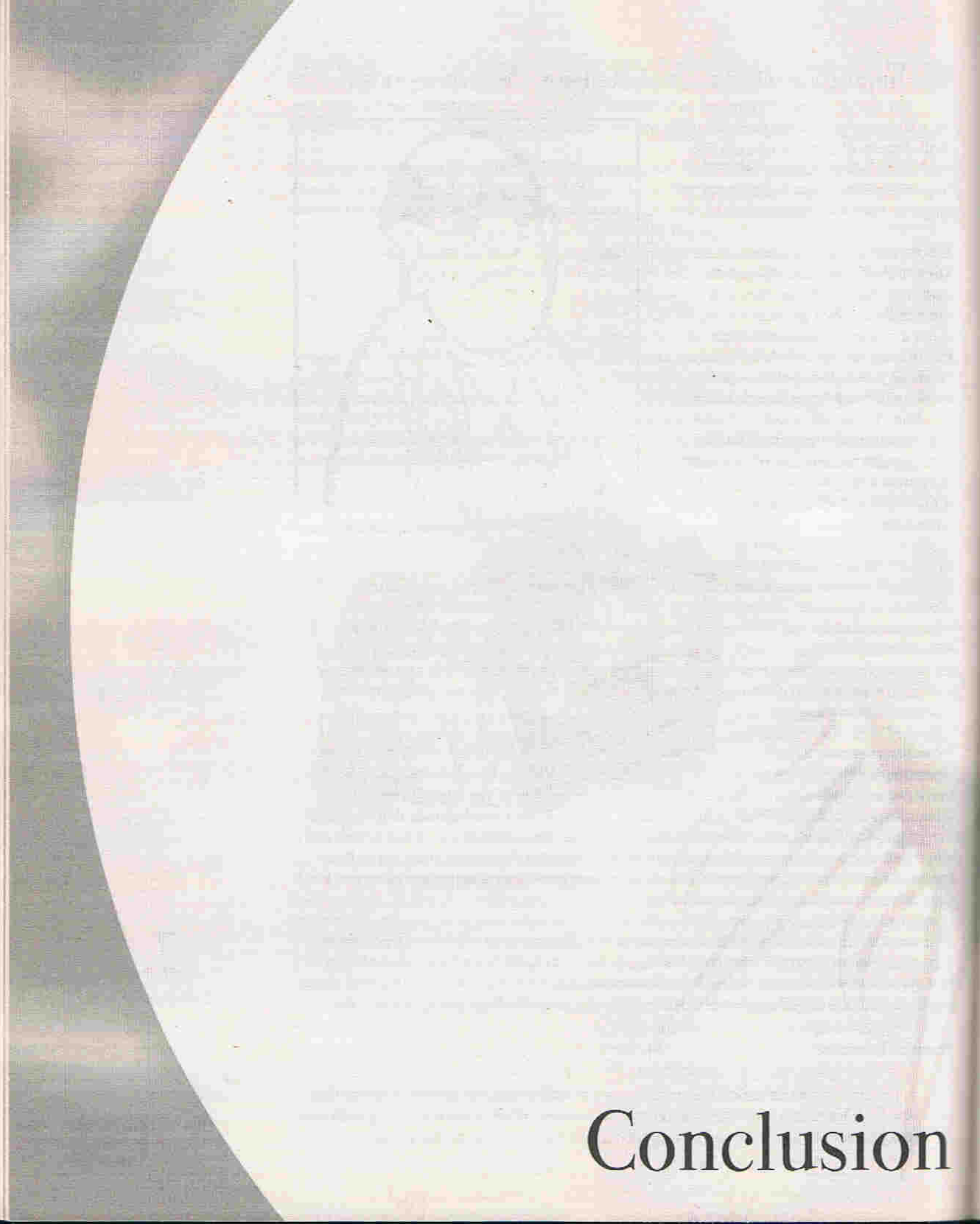
In the subtle approach, the occult investigator will be hounded from groups claiming to be after the evil and demonic practices of the occult investigator. It is ironic, of course that the occult investigator, whose job is to help and aid those afflicted by the demonic, is now labeled within as demonic! In such an approach, the occult investigator should let such people be, for they are usually amongst the ranks of socially deprived and attention starved, and are simply looking for a reason to chop down another individual in order to wrest attention from others to their own selves.

However, there are those who can be very vindictive and who will use all of their time to weed out the "servant of the dark one," as they usually call the occult investigator. Such individuals will use what resources they can to make the life of the occult investigator miserable. For example, if still going to school, there will be a good chance that the occult investigator will face attempts from such people to get them kicked out of school. If employed, the occult investigator will have such "inquisitors" do what they can to have the occult investigator fired. In such cases, of course, the occult investigator must protect themselves through any legal means necessary.

The worst thing to do is to give any of these poor folk more to gossip about by claiming that you will cast a dark curse upon their town. For the occult investigator, it is advised that they simply look at the obvious intellectual deficit of such individuals and wish them the best, for there is nothing but good karma to reap from the forgiveness of one's foes.

Practical Exercises:

1. For the next week seek out potential cases in which you can apply the things that you have learned within this chapter and all previous ones. Afterwards Log each case in a journal or case book and be a positive contribution to the occult world!



Conclusion

In the end, this book was about one thing and one thing alone: service. For through this book, we have taken a look at the various forms of maladies that can and most probably will occur in the world of the spirit and in the practice or study of the occult. We have taken a look at how the abuses of the occult can be remedied, how angered elemental spirits can be appeased, how infernal forces can be countered, and most importantly, how occult investigators can remain alive while doing so.

I feel that with the creation of this book, those who wish to practice the occult benevolently and for the betterment of humanity now have a chance to protect themselves from those who wish to use such aforementioned practices for selfish and destructive reasons, and that those who wish nothing more than peaceful and harmonious living with others, be it in the realm of this world or the spirit, shall once and for all have an effective means of protection through the use of the materials shared in this book.

I hope at least that all of those who read this will realize that the practice and study of the esoteric and arcane are not means for personal gratification, but to help and contribute to the service of humankind, and that the ultimate goal of any occult investigator is not personal glorification, but to protect those who believe and share in the ideals of peace.

In Love Light and Service
Robert Francis P Rubin
Mysterium Philippines

Supernatural protection made easy.

The world of the supernatural is not all rainbows and sunshine. Unscrupulous and malignant entities, both seen and unseen, lurk in the alleys of this precious world, eyeing their next victim. Will it be you or your loved ones?

Defensive Occultism offers the reader a way to defend themselves, as well as those whom they hold dear, from the malicious workings of the predators and dangers of the Unseen world. Read it from page to page, or jump to any page related to your concern. Either way, this practical tome has something to offer for both seasoned practitioners and new comers to this world.

MYSTERIUM
MAGICK ☆ ESOTERICS ☆ PSYCHISM

Brought to you by Mysterium Philippines,
Beyond Being
http://mysteriumphilippines.org/

DEFENSIVE OCCULTISM: A MANUAL OF
9 [redacted] 789710 015641
FULLY BOOKED

978-971-001-564-8